NEW NATION

No. 1 SUMMER 1980

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NEW NATION

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No. 1 Summer 1980

inside

CHARLES DICKENS (above) Great British Racialist . . . . Page 9
LIBERALISM Peter Peel on the death wish of the White West . . . . Page 3
IDEOLOGY Andrew Brons argues that ideas are the guarantee against betrayal . Page 4
MEDIA Martin Webster writes to Nicholas Woolley of Platform One . . . . Page 6
HISTORIOGRAPHY Revilo Oliver on the distortion of history . . . . Page 10
SOCIOBIOLOGY Marxism made a museum-piece philosophy by today's biologists Richard Verrall . . . . Page 14
RACE Nick Griffin on pride in 'Our People' Page 22
HOLOCAUST The central core of the hoax designed to discredit racialism exposed by Prof. Faurisson . . . . Page 18
ACTIVISM Why we must be a party of the streets. Blaise Wyndham . . . . Page 21
HERITAGE Kenneth Guichard sends up the progressive churchmen. Is Canterbury Cathedral fascist? . . . . Page 26
HISTORY The real roots of Black Slavery Page 17
BOOK REVIEW . . . . Page 23
ART . . . . Page 24
CINEMA . . . . Page 25
LETTERS . . . . Page 28
CLASSIFIED . . . . Page 31

editorial

A new magazine for the National Front

WITH this first issue of NEW NATION, the National Front at long last has its own magazine, a development to be welcomed by every party member. It means that the National Front has an official publication which is both free from private or factional interests, and which will represent the mainstream of nationalist thinking within the party. The magazine will thus serve two essential roles; it will of course be a vehicle for new ideas and debate, but at the same time it will delineate the boundaries of such debate and serve as the guide to – and guardian of – the authentic racial nationalism which the National Front was founded to promote. Those movements of 'populism' and policy trimming which in the past have threatened to deflect our movement from its fundamentally radical course will be all the more quickly identified and repudiated through such an educational vehicle as NEW NATION.

Primarily, NEW NATION will serve as a means of in-depth political analysis and ideological discussion that is essential for the creation of a trained, disciplined and thoroughly politicised elite of National Front members equipped to carry on our struggle through the bitter times ahead. Its purpose is educational, so it makes no apology for concentrating on serious articles. NEW NATION will not fall between the two stools of popular propaganda and education. *National Front News* is aimed at the general public; NEW NATION is aimed principally at the serious and committed National Front member.

The magazine will also aim to broaden the scope of content usually associated with British nationalist political journals. There are vitally important developments taking place world-wide in such fields as revisionist history, sociobiology and the revaluation of cultural values by the so-called 'New Right'. These developments are of immense significance to our own movement and its future success and will be regularly discussed in NEW NATION. We will also carry regular cultural features, film reviews and reviews of recently published books not necessarily stocked by Nationalist Books but of importance to Nationalists.

The struggle that is being waged throughout the White world today is one that racial nationalists will only win by **political action**; but it is a struggle between ideas nevertheless. The ideas and values that we have lived by for decades and which have progressively brought our race, nation and civilisation to the brink of ruin can only be destroyed and replaced by the force of new, opposing ideas. Marxism, multi-racialism, internationalism, every conceivable manifestation of cultural decadence – these things have prospered because people have been committed to ideas. It is not sufficient that we know we are **against** them. We have to know why, and we have to know what ideas we are **for** – because one day we are going to have to build a new system on the ruins of the corrupt old one.

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Apocalypse Now for the Anglo-Saxon?

DR. PETER H. PEEL

IN 1973, there appeared in France an apocalyptic novel of enormous power – Jean Raspail's *The Camp of the Saints*. It was part allegory and part prophecy, and the prophetic part has already come a long way on the road to fulfilment. It became a literary scandal throughout Europe and has been translated and published in many languages including English (although, significantly, not in German). The following is excerpted from a review of *The Camp of the Saints* which I wrote for the American publication, *The Spotlight*, in 1976:

"In Calcutta, on the Hooghly River, a hundred old rust-bucket tramp steamers and cargo-liners wallow at anchor.

"Seized by a kind of primal, biological imperative, like marching soldier ants, a million diseased, crippled, starving, endlessly copulating untouchables suddenly swarm aboard the ships and compel the crews – whom they subsequently murder – to sail for Europe.

"Miraculously, the ramshackle fleet makes it round the Cape of Good Hope, where the South African Government, to the pious horror of the West, warns it off at gunpoint. At Gibraltar, the fleet turns into the Mediterranean and beaches itself on the 'Côte d'Azur'.

"Throughout this dreadful odyssey, the Third World (and what we are now beginning to call the Fourth World) wait and watch, preparing to take their cue from the success or failure of the West in repulsing the invasion. The West, of course, does not lack the physical means to do so.

"It is the moral strength which has been rotted away by the liberal churches, the flighty radical-chic crowd, the whole *mea culpa* rabble, and the conscious and dedicated enemies of Western civilisation and culture.

"There is a liberal Pope who sells all the accumulated art treasures of the Catholic Church to provide a few days' food for the Third World. There are wealthy, fashionable do-gooders who seek to intercept the ghastly armada off West Africa with donations of food and supplies. The supplies are rejected – suspected of being poisoned – and the emissaries are killed.

"There is the malevolent TV pundit who spouts all the liberal, one-worlder cliches to his bemused and admiring listeners. And early in the novel, there is a confrontation between a hippie – who symbolises all the hatred of his kind for order and beauty and the two-and-a-half millennia of European civilisation – and an elderly professor of literature whose three-century-old house the hippie invades."

Raspail's novel ends with the last stand of a small company of unselfconsciously heroic and hopeless die-hards as the whole Western world succumbs to its own gutless folly and the ultimate triumph of the liberal deathwish.

Two years after Raspail's novel first appeared, on 16th October, 1975, King Hassan II of Morocco, a man well able to read French, ordered 350,000 of his subjects, including 35,000 women, to march unarmed into adjacent Spanish Morocco to annex it. Said His Acquisitive Majesty, "We [he did not mean the royal "We"] shall be unarmed because we do not want a war with Spain. No tyrant, no matter how faithless, would give orders to fire on 350,000 unarmed persons." Oh, most perceptive monarch!

On 21st October, Spain sent an emissary, Jose Ruiz, to see King Hassan in Marrakesh. The very next day, Spain ordered all its nationals to evacuate its African possession. At that, the king took a chance: the Spaniard is far less vulnerable to the impotency imposed by the guilt complex than is the Northern European. Anyone who is at all conversant with the psychology of the Bonn regime in Germany knows how effectively the entire West German people have been blackmailed – a blackmail which is only possible because for more than thirty years every school child and university student in Germany, as well as the general public, has been constantly reminded of their putative guilt from 1933 to 1945.

Britain and the US

But perhaps the most devastating and dramatic effects of the guilt complex are to be seen in the demoralisation of the Anglo-Saxons in Britain and the United States.

In Britain, we have scuttled an Empire, betrayed our kin in Rhodesia and elsewhere, admitted to our overcrowded and impoverished island millions of totally unassimilable racial aliens, and been taught to believe that any resistance to these policies is an admission of the unforgiveable and monstrous sin of "racism". And so the outrage one might have expected from a proud and vigorous people about Notting Hill Gate, Southwark and, lately, Bristol, simply does not appear.

Yet, I remember returning to England from four years' service in the Far East. It was November 1943. The *Britannic* docked in Liverpool and, along with several shipboard friends, I was leaning over the rail, drinking in the first sight of my native land and watching the people on the shore. Someone remarked how wonderful it was to see only White faces after so many years. It expressed the feelings of all of us. We did not know that we were psychopathic racists. We only felt love and joy at being once more in our own land and among our own folk.

It has been well said that those who will not learn from history are doomed to repeat it; and while, of course, history never repeats itself exactly, broad patterns of development and similar general results occur often enough so that lessons can be learned by those willing to take the trouble.

Most readers of this journal will be aware that the ancient Romans of the early Republic were a people of Northern European type who had invaded the Italian peninsula a millennium or more before our era. They were a stern, even austere, intensely patriotic tribe who first conquered and then absorbed closely-related neighbouring tribes. But after the great struggles with the Semitic empire of Carthage, the Romans went on to build an empire of their own. They brought law and justice and peace; and all kinds of ancient despotic states were eager to be admitted to the *Pax Romana*.

Bread and circuses

But, with the establishment of the Roman Imperium, there flocked to Rome all the scourings of the Levant and North Africa until, by the first century, Rome itself contained hardly any Romans. A vast and gaudy megalopolis sat on the banks of the Tiber, swarming with idle and vicious alien mobs living on welfare and free entertainment (*panem et circenses*). Demagogic politicians played upon the mobs and used them by bribing them with ever-greater handouts – first, grain and subsidised housing; then meat; then wine; and, finally, bread instead of the grain which the *lumpenproletariat* were too idle or incompetent to grind into flour. The playwright, Juvenal, said that the Orontes (a river in Syria) was emptying itself into the Tiber: *"In Tiberim defluxit Orontes."* In the provinces, inflation and ever-higher taxes destroyed the middle classes.

Does it all sound familiar in our time? To the Americans, whose capital city, Washing-

CONTINUED ON PAGE 29

ideology

Our Principles: the Guarantee Against Betrayal and Surrender

ANDREW BRONS

GREAT sacrifices demand great purposes and the ultimate sacrifice demands an ultimate purpose – a doctrine, a creed, a system of eternal values and assertions, the existence of which transcends both the policies derived from it and the individuals who subscribe to it. Men will give up little for a business, for an employment, for an institution or even an individual. Some men will give up everything for a *belief* – providing the belief is sincerely held. I doubt that I shall be accused of melodrama if I say that the years ahead will demand greater and greater sacrifices from us and that at least a few of us will be called upon to make the supreme sacrifice. Our members will demand a fully articulated system of beliefs – an ideology – to sustain them through those years. A party name, personalities and even policies will simply not suffice.

If that were the only justification for the articulation of our ideology, there would be more than sufficient reason for taking the trouble, but it is not. Unless we are clear and as one about our first principles, we shall discover disunity within our ranks – perhaps at the highest level and on the least opportune occasion – in the crucial areas of policy and strategy.

It has often been said that we have lost some extremely able people among the various splinter groups and factions that have split away from the Party since its inception, and there is no doubt that we have. However, before we ask ourselves the inevitable question: "Need we have lost them?" perhaps we should ask ourselves the less obvious but far more important question: "Should we have recruited them in the first place?" When I answer that in many cases we should not have recruited them, I should point out that it is no part of my thesis that all or most of such people are malevolent, maladjusted or insincere although some have undoubtedly been all of those and more! It is simply that many joined after finding themselves in superficial agreement with some of our **policies** without understanding (or without accepting) the first principles which lie behind those policies. Perhaps a classic example was the case of the (former) senior member who suggested that our repatriation policy should be administered on the basis of length of time of residence rather than on ethnic criteria!

A carefully articulated ideology might have discouraged such people from joining the Party in the first place but it would probably also have ensured that they remained useful friends of the Party on the outside rather than disillusioned (and dangerous) ex-members. Our young recruits who bring with them no ideological debris from other parties would have learned our first principles at the earliest stage of their political education. It is essential that we do not allow our new young recruits in the future to remain in an ideological vacuum.

Changing circumstances

Policies, unlike ideologies, do change and develop new areas with changing circumstances. We can be sure that the Party develops and updates our policies in accordance with our first principles, only if the whole Party is clear about what those principles are. We can no more expect the Party to develop spontaneously its new areas of policy without ascertaining its first principles than we can expect somebody to arrive at the answer to an algebraic equation without being given the values of the symbols. For as long as our members are left to decide or assume, consciously or unconsciously, the fundamental values and assertions of the Party, we can expect to find that our members are deriving policies from principles they have brought with them from previous party or ideological allegiances.

It will be said by some, quite correctly, that our fundamental values are learned from the heart and not from the head and that we can therefore quite safely leave our members to work out their own first principles, once we have established that they are broadly patriotic. If only that were true. We have within our ranks many people who, for one reason or another, have come to us, as refugees from some other party. In most cases they have come for the very best patriotic reasons and we are glad to have them but we are not glad to have all of the ideological assumptions they bring with them; nor should we be ready to accept those who refuse to leave such assumptions behind them.

Most patriotic Britons hold the right Nationalist values instinctively but in the case of some of those who come from a different party allegiance or tradition, their instinctive values are 'cloaked' by the acquired values of their former allegiance or tradition. It is essential that such people are led back to the instinctive values of Racial Nationalism before they become spokesmen of the Party and before they pass on their outlook to other new members. The articulation of our ideology is a necessary step towards that end.

It has been said that our fundamental values are derived from the heart rather than the head (and the same could be said of other ideologies if the original holders were honest with themselves) or, in other words, that fundamental values are self-justifying. In contrast, so-called Rationalists would claim (quite ridiculously) that even their first principles are derived by reason. The emotive origin of our fundamental values has led some Nationalists to reject entirely the idea of a documented ideology, as an attempt to 'intellectualise' that which cannot be intellectualised.

'Rationalism' and reason

However, the fact remains that politics and particularly political philosophy and ideology are considered to be the natural product of reasoned discussion and logical argument (even though the tactics by which the Establishment seeks to silence its critics have little connection with either!). The assumptions of that approach are unfortunately so well-entrenched that they can be dislodged only by using the same channels. 'Rationalism' can only be defeated among its adherents by the use of reason. The pseudo-intellectualism which pervades the whole of the Establishment and which is used without scruple by that Establishment, can only be destroyed by an appeal to the intellect – a clear demonstration of the uses **and** the limitations on the use of reason. There is unfortunately a growing number of products of the 'Rationalist' school who, in spite of their own healthy instinctive and intuitive feelings, have acquired an unquestioning distrust of instinctive and intuitive feelings as a guide to thought. Their appetite for a coherent philosophy to combat the Establishment 'philosophies' of Marxism and Liberalism must be satiated even if they are fed with a philosophy to end philosophy!

It is often assumed that questions of policy and questions of strategy are quite distinct: as distinct as ends from means. However, it must be remembered that both rest on various principles and assumptions about the nature of the world. Thus, what appears initially to be a difference of opinion about strategy or even tactics, turns out to be a deep division about the nature of politics and our projection for the future of Nationalism in Britain.

There are two good examples of this kind of division: one is about whether or not we can improve our image by getting rid of people who have been the subject of smears; and the second concerns the question of whether or not marches are desirable and, if they are, whether or not we can improve the image presented to the public by excluding some of those who do attend our marches and trying to appease those who have been frightened out of attending them.

False assumptions

Those who claim that our image can be improved by removing from our ranks those who have been the subject of smear campaigns (and there are some sincere people who think that we can) base their conclusions on the assumptions that the Establishment is opposed to the National Front and British Nationalism of all kinds **because** of the subject matter of the smears and not because of any general hostility to Nationalism in itself. Another related assumption is that the Establishment, through its media, would not invent smears about those who are superficially less able to be smeared. Those assumptions are clearly false and can be seen to be false by those who understand our fundamental principles and our outlook on the world. The media have shown no reluctance to manufacture incidents and evidence where little or none existed. The *World in Action* programme is only the best known example.

Those who want to stop the National Front marching or alternatively would like to restrict our columns to the lounge-suited and conventionally-groomed arrived at those conclusions on the basis of certain assumptions; assumptions that have a lot in common with mainstream politics and little to do with radical Nationalism. Those assumptions are that the main or sole purpose of a march is to gain short-term electoral support from an electorate whose members are impressed by what they see as quiet, peaceful, respectful, neatly clad members, whose deference to the forces of authority is beyond question.

The assumption is false and must be exposed for its falsity. There is no way in which a radical movement such as ours is going to improve its electoral stock significantly under the present relatively stable political, economic and social conditions, in spite of the wide support that exists for our *policies*. When those conditions become unstable, the Establishment will not feel inclined to tolerate an organisation such as ours; they will do everything they can to suppress us whether it involves using the forces of the state itself or its trusty lieutenants among the Marxist left and carefully incited mobs of Blacks. The presence of our members and supporters on the streets will then no longer be a luxury; it will be a *necessity* to protect our very existence. Those who have previously been frightened away from attending marches through moral or physical cowardice will be even less inclined to attend. We shall then be even more dependent upon our young members, whose hairstyles may not be everybody's first preference but whose courage and unswerving Nationalism are beyond dispute.

Furthermore, if we are to establish the presence of our Movement on the streets in the future (and thus preserve its very existence), so that it can be challenged neither by the state directly nor by the Marxist and Black mobs, we must increase our numbers in geometrical rather than arithmetical progression. That can be achieved only if we become a cult among young White youth – particularly unemployed White youth. Sadly, we do not yet have the media at our disposal to initiate such a cult ourselves, so it is necessary for us to attract the adherents of existing youth cults. If that upsets those who crave for 'respectability' then so much the worse for 'respectability'!

Such a detailed consideration of two aspects of strategy and tactics may appear to be a digression from the main theme of this article but, as I pointed out above, the assumptions upon which strategy and tactics are based are assumptions or beliefs about the nature of the body politic and the nature of political change, the same assumptions and beliefs that are the necessary foundation of ideology and policies. If we do not get our ideology right, it is not only our policy that will suffer; we shall also be mistaken in our strategy and tactics.

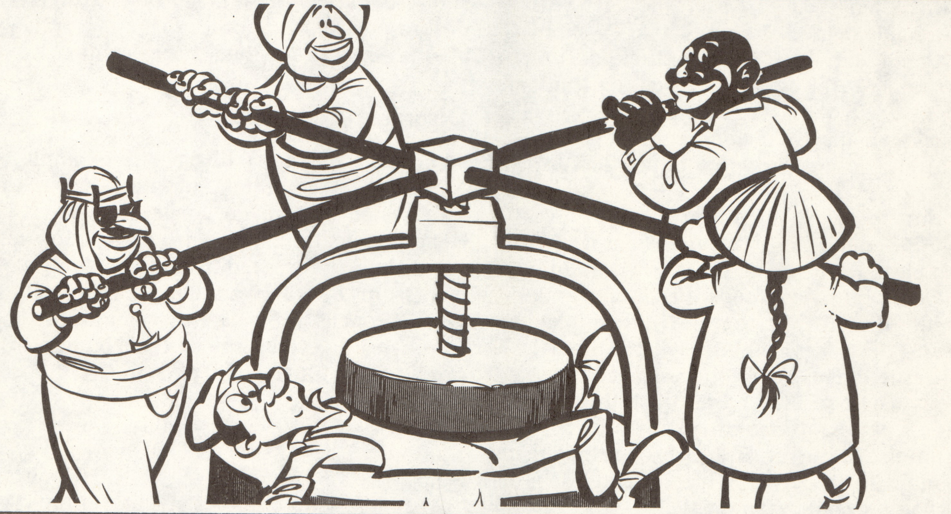
Personality

There are those who claim that members need not concern themselves with **ideology** providing they have confidence in a particular **personality** and at one time I might have been inclined to agree with that view. I was brought into serious Nationalist politics after hearing John Bean, who was then (1965) National Organiser of the British National Party, address a meeting in Leeds and it was from that Party that I came into the NF at its formation in 1967. I had joined the BNP after becoming convinced that the man in charge of it was a hard-line British Nationalist who would not betray our principles under any circumstances.

It was with horror and disbelief, therefore, that I heard recently that he had addressed a meeting of the 'Con. Movement' Faction saying that the proposal for compulsory repatriation would have to be dropped because the British people would not stand for it (a recording of that meeting is in our possession)! If a person of the (hitherto) stature of John Bean cannot be trusted, then nor can anybody else. The only safeguard our Movement has against compromise, betrayal and surrender is to document a detailed system of principles by which we are all bound. Unless we clarify our goal and our direction, we have only ourselves to blame if our members go astray.

New Nation has a key role to play in that process; it has not come too soon.

Don't let them grind you down...



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WILL THE REAL NICHOLAS WOOLLEY STAND UP?

MARTIN WEBSTER

Martin Webster, Chairman of the Publicity Department of the National Front, recently wrote the letter reproduced below to Nicholas Woolley, formerly of the BBC Nationwide *programme, and now the rising star presenter of the* Platform One *programme. As we go to press no acknowledgement or reply has been received. Any reply will be published in NEW NATION.*

Dear Nicholas,

You may remember that we first met early in 1977 when you were engaged in making a film for *Nationwide* on the build-up to the Parliamentary by-election at Stechford, Birmingham, where we fielded Andrew Brons as our candidate. You may also remember that you gave me a lift to Leicester, during which we had a long conversation. As a result of what you said in that conversation, and as a result of your film, which was accurate and fair, I held the opinion that you were unlike many other television journalists that I had met.

While it was clear to me that you were in no way sympathetic to the NF, I did gain the impression that you made a sincere effort to be objective and fair, and that you regarded the making of such an effort to be an essential part of your professionalism. Subsequent encounters with you during 1977 – in Manchester, for example, in October – served to confirm my first impression.

I have to say too that the BBC itself during that year treated the NF with a reasonable degree of fairness – as exemplified by the invitation to me from the old *Tonight* programme to be interviewed by Ludovic Kennedy so that I could make reply to the attacks on the NF made in the amazing Joe Ashton Labour Party party political broadcast.

But in reviewing our treatment by the BBC in general, and *Nationwide* in particular, it is clear to me that the Ludovic Kennedy/*Tonight* interview constituted an impetus within the Corporation for the implementation of a new policy where the NF is concerned. This new policy has been marked by a sustained effort by all of the Corporation's news and current affairs outlets to be as unfair, as hostile and as propagandistic as possible towards the NF . . . and to be as accommodating as possible to any and all individuals and organisations campaigning against us.

This change of policy has been most notably reflected in the output of *Nationwide* from 1978 onwards to the present day. I will not detail every incident involving the whole of the Corporation's output in connection with the NF, nor even every incident involving *Nationwide.* (We do, however, have a comprehensive file of minutes, correspondence and tape recordings, which I would be happy for you to peruse if you wished to do so.)

The trend has been for long interviews to be granted regularly to active Marxist and other opponents of the NF in which they have been enabled to make serious – even outrageous – accusations against us, with no challenge from interviewers in the form of "Devil's Advocate" questioning.

Furthermore, when such interviews have been granted to opponents of the NF, NF spokesmen have not been invited to appear either in the same programme, or in a subsequent programme, to refute allegations which have been broadcast without challenge.

Here I refer to interviews with Peter Hain, the Press Spokesman of the Anti Nazi League; Paul Holborrow, Organiser of the Anti Nazi League; Patrick Kodikara, Secretary of the Hackney Council for Community Relations, and with others of similar ilk – i.e. Marxists of one stripe or another who are actively involved in anti National Front campaigns.

Disgraceful treatment

Perhaps the most disgraceful example of *Nationwide's* treatment of the NF was the film which *you* made concerning the NF's General Election campaign. More or less equal time was granted in this film to spokesmen from the Anti Nazi League to attack us, even though the election campaign had commenced, even though the NF had 303 candidates in the field and the Anti Nazi League had none.

This film followed several long interviews granted to the Anti Nazi League of the type which I have described above, in which no NF spokesman was present to refute very serious allegations. In this film Paul Holborrow was given by you the facility of knowing what statements I would be shown as making about the Anti Nazi League, in order to assist him in making specific reply to my comments, while neither I nor any other NF spokesman was given by you any similar facility as regards comments about us.

You are probably aware that we have made complaints about some instances of the treatment we have been given by the Corporation to the BBC Complaints Commission. Included with these complaints were complaints involving *Nationwide.* Two of our complaints were upheld. One upheld complaint indicated that we should have been given the right to make reply to a serious allegation.

These Complaint Commission findings seem to have had no effect, for shortly after the findings were published Patrick Kodikara of the **Hackney** Council for Community Relations was invited on to *Nationwide* to comment on the NF's plan to hold an anti-mugging march in **Southwark.** In this interview Kodikara was enabled to allege everything short of outright genocide against the NF with no "Devil's Advocate" challenging from the interviewer.

Earlier on the day that this interview was broadcast a *Nationwide* journalist phoned me and, without mentioning the fact that there was to be another interview with Kodikara, solicited a statement from me as to why we were marching in Southwark. Not only was no NF spokesman invited to appear on the programme to refute Kodikara's allegations, no part of my verbal statement made to the reporter was used.

Applications from me to the Editor of *Nationwide* to be invited to appear on a subsequent programme in order to refute Kodikara's allegations and to explain why we were marching in Southwark were rejected. Similar applications made to the Director General's Assistant, Peter Hardiman-Scott, were likewise rejected. He described the programme as "fair". He said the refusal to grant us the right of reply was "fair". He then said that anyway the Corporation was not obliged to "balance" or be fair in any given programme – the Corporation simply had to provide "balance" and fairness over a period.

After drawing his attention to the long record of imbalance and unfairness against the NF perpetrated by the Corporation from 1978 onwards, I asked when the Corporation's effort to redress the balance would begin . . . what period of time was he talking about? He declined to make reply and is now, I understand, in Zimbabwe helping that nation to reorganise its broadcasting services at the personal request of Robert Mugabe, so I cannot for the time being press him on the point.

NUJ influence

The quite obvious deliberately unfair treatment of the NF by the BBC has, of course, been matched by other broadcasting organisations and by the Press.

We appreciate that the mass media is subject to pressures from the Establishment political parties and other Establishment bodies, and we attribute part of the reason for the treatment we have been subjected to, to pressure from such quarters.

But we also note that the kind of treatment to which we have been subjected accords both in type and in timing to a series of "Guidelines for the treatment of Racialist Organisations" promulgated by the National Union of Journalists.

In summary, these "Guidelines" indicate that journalists should strive not to report NF activities, but if they do have to report them, then the reports should either be extremely brief or, if they cannot be brief, they should be dominated by comment and reaction from spokesmen from anti-NF groups. "NF spokesmen should not have their statements reported in a straightforward manner." Furthermore, journalists should go out to anti-racist groups and seek out and report prominently sympathetic stories about their activities. Special features attacking the NF and promoting the anti-racialist viewpoint should be written regularly. Any story reflecting discredit on the NF should be written up as a major item. Any attempt by an editor to interfere with or alter copy written in accordance with the "Guidelines" should be resisted by industrial action.

These "Guidelines" were first promoted by the North London Branch of the NUJ in the Spring of 1977 – the officers of which Branch are all self-admitted Marxists. The "Guidelines" were subsequently adopted by the NUJ at its 1978 Annual Conference. A letter from me detailing the "Guidelines" in relationship to the NUJ's "Closed Shop" demands and its refusal to admit NF members into NUJ membership was published in *The Times*.

You will realise that we cannot help but contrast the principles of applied and institutionalised unfairness to the NF promulgated in those NUJ "Guidelines" with the way in which we have been treated by the BBC in general, and by *Nationwide* in particular. In fact we see little contrast, but substantial accord between one and the other.

ITV just as bad

In making these criticisms I wish to stress that the BBC/*Nationwide's* treatment of the NF since 1978 has not been unique. Thames Television's *Thames at Six* programme, and its predecessor programme, have been little better than carbon-copies of *Nationwide*.

The Granada Television *World In Action* programme on the NF in 1978 was one of the most vicious hatchet-jobs ever perpetrated against the NF . . . and the techniques employed in the making of that programme were similar to, but much more serious, than the techniques employed by *World in Action* against the British Steel Corporation which caused Lord Denning to remark in the High Court recently that the *World in Action* team had acted in a manner that put themselves beyond the protection that the Law might be inclined to give to journalists. BSC is rich, so it could seek redress from the High Court. We are not rich.

Later in 1978 there was the Thames Television *Our People* six part serial, the last two issues of which were little more than a re-run of the *World in Action* feature. On top of this, Thames Television promoted a "book of the series" which it continued to advertise and promote and sell during the General Election – an act which, **after** the election, Lady Plowden of the IBA has admitted was quite improper (but she offered no redress or public apology!).

London Weekend Television in 1977 also went in for a hatchet job against the NF, in which the journalist was a self-admitted Marxist (not admitted in the film) and in which the "researcher" was a former Communist Party candidate with at least one conviction for a document-stealing foray in the home of a Right-Winger (not mentioned in the film).

In addition to the activities of TV networks, local radio stations, like London's LBC have repeatedly given half-hour and hour-long phone-in programme facilities to Peter Hain and Paul Holborrow – especially in the run-up to elections.

It goes without saying that the newspapers have joined in the NF-bashing campaign with gusto . . . but we regard the broadcasting media's activities with much greater seriousness because of their greater impact on the public and because they are supposed to operate in a more fair manner within the context of charters issued by Parliament.

By the same token, we take the BBC's campaign of applied unfairness especially seriously because the Corporation enjoys a special status and reputation both by tradition and by Act of Parliament. It was set up to operate independently of pressure groups. It has set itself special standards.

It was these special standards popularly associated with the BBC that I thought you were at pains to uphold when I came to know you during 1977. But everything you/*Nationwide* has done since the start of 1978 indicates a profound change of attitude. The NF has become a target for propaganda attacks, not a subject for objective reporting.

No other political party has ever in the history of the broadcasting media been subjected to the sustained campaign of attack, misrepresentation and vilification that the NF has been subjected to during the past two and a half years. This is a fact which you or your colleagues may think you can 'justify', but in view of the mass of evidence available, it is a fact that cannot be denied.

There is little doubt in my mind that the Establishment, media bosses and personnel embarked on a campaign against the National Front early in 1978 not simply for the purpose of inhibiting our General Election campaign (though that, clearly was the initial objective) but to extirpate our movement from the British political scene.

In regard to this latter objective, I believe that one of the purposes of the media campaign was to condition the mind of the general public and the minds of Parliamentary politicians into accepting as "necessary" or "inevitable" changes in the Law designed not so much to achieve a crude total ban on our right to **exist**, but a multiplicity of bans on our right to **function**.

Media–'Rentamob' alliance

The organised violence against our activities by 'Rentamob' outfits such as the Anti Nazi League and the Socialist Workers' Party were not coincidental with this media campaign, but an essential foil for it. Indeed, to a great extent the forces that were responsible for 'winding-up' the media campaign are the same forces which instigated the formation of the Anti Nazi League and formulated its tactics.

This may sound like a large claim to make, but I think I can substantiate it by reference to numerous items of evidence. But one such item will have to suffice for the purposes of this letter. I quote from an interview with a man called Maurice Ludmer, by Polly Toynbee, and published in *The Guardian* on 25th February 1980:

" . . . *He* (Ludmer) *believes that the right tactic against the Front marches is to counter-demonstrate . . . He says that counter-demonstrations have greatly hindered the Front. 'It just isn't true that the publicity from clashes at these marches does the Front good. I've seen their internal memos and they regard their violent image as doing them a lot of harm. They don't think that all publicity is good publicity.'* ***If by creating a public order problem there is hope that Chief Constables will ban the Front marches as they banned Mosley's, then he feels counter-demonstrations are valuable.*** *He points out that many of Mosley's marches in the early 1930's were banned for public order rather than for anti-racist reasons . . .*"

Who is Maurice Ludmer? He is a former member of the Communist Party, who is (or was until recently) still retained by the *Morning Star* as a sports correspondent. He – along with the London Weekend Television *London Programme* "researcher" mentioned above – set up the Birmingham based Anti-Fascist and Anti-Racism Publishing Co., which publishes the magazine *Searchlight*, and which specialises in "exposing" Right Wing groups.

He acted as one of the go-betweens which

brought together the Left of the Labour Party, the Board of Deputies of British Jews, the Socialist Workers' Party, and a number of sporting and show-biz personalities to form the Anti Nazi League in November, 1977. He sat as a founder-member of the Anti Nazi League's Steering Committee.

He is (as the Toynbee interview indicates) one of the Anti Nazi League's chief tacticians as regards violent demonstrations against the NF. Early in 1978 he personally organised a riotous demonstration in Birmingham (in his then capacity as Chairman of the Birmingham Trades Council) in which 2,000 brick and bottle-throwing rioters tried to storm the Digbeth Civic Hall where 400 teenagers were attending the Inaugural Meeting of the Young National Front – a private meeting. Numerous Policemen were badly injured. After the mob had been driven away from the hall, they rampaged through the city centre, terrorising shoppers.

But Maurice Ludmer is the same man who numerous newspaper and television journalists call upon for "expert guidance" and "research information" when planning their anti NF features.

He has been used by BBC TV journalists on numerous occasions, including, I am quite sure, by *Nationwide* journalists.

He has likewise been employed by Granada's *World in Action*, London Weekend's *London Programme* and Thames Television's *Our People*. He is also employed by numerous national newspaper journalists who specialise in 'knocking' stories against the NF like David 'Pallister' (Clark) of the *Guardian*, Martin Walker (*Guardian*), Ron Mount (*News of the World*), as well as by numerous foreign journalists.

He is, of course, assisted in his media-influencing work by his associate Gerry Gable (the founder of the AF&R Publishing Co., according to Companies House), who, according to a recent article by Duncan Campbell in the *New Statesman*, is now able to call upon the research services of the MI5 and the French secret intelligence service.

But I do stress, the data on Maurice Ludmer is only one of the elements of proof we have indicating that the media campaign against the NF and the complementary campaign of organised violence against our party's activities are motivated and manipulated from common sources.

Law change campaign

Having established this point, I now return to the long-term objective of this media campaign: to condition the public and the established body politic to accept the "need" for law changes designed to inhibit the capacity of the NF to function.

Following the riot in Southall last year by the Anti Nazi League and its Asian supporters, the new Home Secretary, William Whitelaw, instructed the House of Commons Home Affairs Committee (Chairman, Sir Graham Page MP) to investigate the laws which have a bearing on public order (the Public Order Act, the Race Relations Act and the Representation of the People Act) with a view to seeing if those laws could be amended. Though the National Front was clearly central to the issues that the Commitee had been asked to consider (and not just in specific reference to the Southall riot), the Committee did not think fit to invite the NF to submit evidence.

Once we saw in press reports that all manner of other bodies and individuals hostile (to a greater or lesser degree) to the NF had been asked to submit written and then oral evidence, we wrote to the Clerk of the Committee (Mr. R. J. Willoughby) to suggest that we should be asked to submit evidence – not only so that we could propose our views on the way that the relevant laws should and should not be amended, but also to refute a vast number of false facts concerning the NF and its activities which had been entered as evidence by others, and which had been given coverage by the media.

As a result we were invited to submit written evidence, and with my colleagues I prepared a detailed submission of some 25,000 words. Having received this from us on 14th April, the Committee on 22nd April wrote to us saying that we would not be invited to submit, as the other bodies had done, oral evidence.

The effect of this decision is not only to deny us our ability to get our evidence reported (as the other submissions had been reported) but to prevent our evidence being published and circulated by the Committee in a separate volume in the same way that the written (and oral) evidence from other sources had been published and circulated by the Committee. Furthermore, we were advised that we could not even publish and circulate our own evidence ourselves without the prior permission of the Committee.

We have naturally appealed against this decision by means of letters to Sir Graham Page and to each member of his Committee. (I enclose a copy of the letter which sets out the reasons why the decision not to invite us to submit oral evidence constitutes a grave injustice more fully than I am able to do in this letter).

In addition to circulating that letter to the members of the Committee I circulated copies of it to between 50 and 60 broadcasting and press media newsdesks – including to *Nationwide*. The outrageous attempt to suppress a media and public knowledge of our evidence should be a shocking act to any right-thinking person, not least to journalists who are supposed to champion "freedom of speech" and the "public's right to know".

It will probably not surprise you when I say that not one single journalist from any broadcasting or press newsdesk has contacted us about our press release and accompanying letter to Sir Graham Page. Yet only two weeks ago the Press reported Mr. William Whitelaw as saying that the Home Office had just published a 'Green Paper' on public order legislation "in order to stimulate public debate" on the issue.

The media has reviewed his 'Green Paper' proposals. The media has reviewed all the various proposals submitted to the Select Committee by all bodies other than the National Front, and have included many of the propagandistic comments and false information about the NF contained in those proposals.

But the Select Committee will not take oral evidence from the NF so as to prevent any possible press coverage of our evidence and to prevent the publication of our evidence by the House of Common . . . and the media has unanimously decided to suppress the fact that we have submitted evidence, and to suppress the fact that the Select Committee has acted so as to suppress a public knowledge of it.

"Paranoia" or conspiracy?

It is in the light of situations like this that we smile when we are accused (often by journalists) of suffering from "paranoia"!

The point I am leading to is that the media campaign against the NF which I have described, and which the BBC and *Nationwide* in particular has subscribed to, has managed to generate an atmosphere around the NF in which Parliamentary politicians can feel safe in treating us with outrageous tyranny.

It has created an atmosphere in which the Red 'Rentamob' can experience a sense of moral elation when engaged in acts of mass physical violence against us – and the Police, as and when they have to supervise our events.

It has created an atmosphere in which local Councils feel morally justified in denying to us or our local branches meeting hall facilities which they willingly let to everybody from Sinn Fein and the SWP through to the Monday Club.

It has created an atmosphere in which leading print workers trade unionists can feel justified in threatening small jobbing printers with being "blacked" if they continue to print for the NF.

It has created an atmosphere in which landlords of pubs which rent rooms to local NF branches for private branch meetings are told by draymens' union officials that they will not get deliveries if they continue to rent to the NF.

It has resulted in an atmosphere in which local Police will feel it their 'duty' to call on the landlords of pubs used by NF local branches to make sure that the landlords know who it is that is renting their private rooms and to enquire if we have "caused any trouble".

It has created an atmosphere in which the National Union of Students could resolve to campaign to try and get our new Chairman, Andrew Brons, sacked from his lectureship at the college at Harrogate where he has been teaching, to the complete satisfaction of students and staff alike, for the past ten

CONTINUED ON PAGE 30

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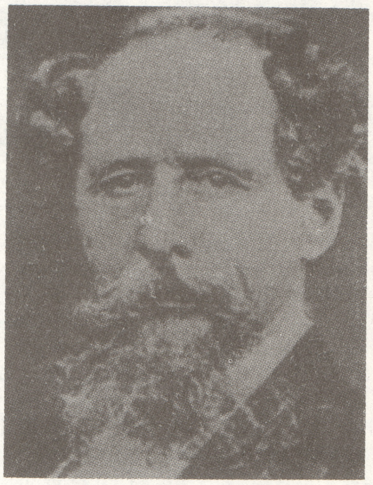
GREAT BRITISH RACIALISTS

No. 9 CHARLES DICKENS (1812–1870).



CHARLES DICKENS is known to most people from his major novels, but for real familiarity with Dickens a knowledge of his journalistic work is essential. From the character of Fagin in *Oliver Twist*, one of the great literary portraits of the Jew, we might suspect that Dickens had racialist sentiments. This is confirmed by his magnificent essay 'The Noble Savage' contributed to *Household Words* magazine. In it Dickens pours scorn on those Victorian liberals who suffered from the Rousseau-esque infatuation with the supposedly 'noble' qualities of the dark races:–

"To come to the point at once, I beg to say that I have not the least belief in the Noble Savage. I consider him a prodigious nuisance, and an enormous superstition. His calling rum fire-water, and me a pale face, wholly fail to reconcile me to him. I don't care what he calls me. I call him a savage, and I call a savage a something highly desirable to be civilised off the face of the earth. I think a mere gent (which I take to be the lowest form of civilisation) better than a howling, whistling, clucking, stamping, jumping, tearing savage. It is all one to me, whether he sticks a fish-bone through his visage, or bits of trees through the lobes of his ears, or bird's feathers in his head; whether he flattens his hair between two boards, or spreads his nose over the breadth of his face, or drags his lower lip down by great weights, or blackens his teeth, or knocks them out, or paints one cheek red and the other blue, or tattoos himself, or oils himself, or rubs his body with fat, or crimps it with knives. Yielding to whichsoever of these agreeable eccentricities, he is a savage – cruel, false, thievish, murderous; addicted more or less to grease, entrails, and beastly customs; a wild animal with the questionable gift of boasting; a conceited, tiresome, bloodthirsty, monotonous humbug.

"Yet it is extraordinary to observe how some people will talk about him . . . There was Mr. Catlin, some few years ago, with his Ojibbeway Indians. Mr. Catlin was an energetic, earnest man, who had lived among more tribes of Indians than I need reckon up here, and who had written a picturesque and glowing book about them. With his party of Indians squatting and spitting on the table before him, or dancing their miserable jigs after their own dreary manner, he called, in all good faith, upon his civilised audience to take notice of their symmetry and grace, their perfect limbs, and the exquisite expression of their pantomime; and his civilised audience, in all good faith, complied and admired. Whereas, as mere animals, they were wretched creatures, very low in the scale and very poorly formed . . .

"It is not the miserable nature of the noble savage that is the new thing; it is the whimpering over him with maudlin admiration, and the affecting to regret him, and the drawing of any comparison of advantage between the blemishes of civilisation and the tenor of his swinish life . . .

"Think of the Bushmen. Think of the two men and the two women who have been exhibited about England for some years. Are the majority of persons – who remember the horrid little leader of that party in his festering bundle of hides, with his filth and his antipathy to water . . . conscious of an affectionate yearning towards that noble savage, or is it idiosyncratic in me to abhor, detest, abominate and abjure him? I have no reserve on this subject, and will frankly state that, setting aside that stage of the entertainment when he counterfeited the death of some creature he had shot, by laying his head on his hand and shaking his left leg – at which time I think it would have been justifiable homicide to slay him – I have never seen that group sleeping, smoking and expectorating round their brazier, but I have sincerely desired that something might happen to the charcoal smouldering therein, which would cause the immediate suffocation of the whole of the noble strangers . . .

"The noble savage sets a king to reign over him, to whom he submits his life and limbs without murmur or question, and whose whole life is passed chin deep in a lake of blood; but who, after killing incessantly, is in his turn killed by his relations and friends, the moment a grey hair appears on his head. All the noble savage's wars with his fellow-savages (and he takes no pleasure in anything else) are wars of extermination – which is the best thing I know of him, and the most comfortable to my mind when I look at him. He has no moral feelings of any kind, sort, or description; and his 'mission' may be summed up as simply diabolical . . ."

historiography

RACE and history distortion

REVILO P. OLIVER

IN THE DECADE before us, the methods of historiography will undergo a very considerable modification.

History depends primarily on written documents, from the clay tablets of ancient Sumeria and the earliest Egyptian hieroglyphs to the archives of modern states. In the absence of documents, the historian can only elicit tentative conclusions from artifacts disinterred by archaeologists or surmise what actual events gave rise to folktales and legends, such as the myths about Hercules or the story of Heimdall in the *Rigsthula.*

It is the function of the historian to submit all documents, whether purported originals or copies of lost originals, to the most rigorous critical analysis to determine their authenticity and their veracity. Wherever there is an apparent motive for forgery or mendacity, the document and its contents must be tested by every available criterion and technique, and only rarely are these sufficient to give results that have so high a degree of probability as to be virtually certain.

Inevitably of course, there are a few documents of great historical import about which doubt subsists. The famous letter of the younger Pliny, evidently written in A.D. 112, which is the earliest evidence for the existence of a sect with which modern Christians would admit an affinity, is now accepted as genuine by the majority of scholars, chiefly on the grounds that if it were a forgery concocted by the Christians and inserted in the corpus of Pliny's letters that came down to us in only one manuscript, now lost, it would presuppose in the forger a degree of learning, skill, and care much greater than is found in other Christian compositions. But we cannot be quite certain. The letter was quoted, with some odd variations, by Tertullian in the very *Apologeticum*, written around 200, in which that Father of the Church and shyster lawyer cites one of the most audacious of Christian forgeries, a purported letter from Pontius Pilate to Tiberius; recent studies have disclosed two odd anomalies; and it is not **impossible** that Tertullian or an accomplice had the requisite skill and diligence; so doubt remains.

The famous Kensington Rune Stone, which purportedly attests the presence of Norse explorers in what is now Minnesota in 1362, has long been regarded as a forgery perpetrated by a local resident for the glory of Scandinavia, but a recent linguistic analysis makes it seem unlikely that the supposed forger could have introduced subtle dialectical variations of Old Norse unrecorded in his time; so doubt remains.

These examples suffice to show the underlying assumption in all historical criticism: forgeries or impostures are always the work of an individual or a small group of individuals for profit, piety, or political ends. The most recent Christian gospels are good examples. When Joseph Smith found that swindling farmers with tales of buried treasure entailed legal hazards, he manufactured the *Book of Mormon*, possibly with one assistant author, and enlisted eleven perjurors to attest its authenticity. In 1879 and 1883, the Reverend Mr. William Dennis Mahan produced a whole sheaf of forgeries to prove the historical truth of a religion to which he had a deep emotional attachment, and it seems that only his wife was a party to his pious hoax, although other clergymen soon tried to muscle in on what had become a lucrative imposture by producing supplemental forgeries. Smith founded what became the staunchest, most stable, and most cohesive church in the United States, exciting the emotional faith of millions who never suspected that the "Newest Testament" was a fraud. Poor Mahan undertook a more difficult task, for which he had neither the education nor the financial resources, but he stimulated the glands of many thousands of yearning Christians, and many enterprising publishers since his time have found it highly profitable to reprint, *ad maiorem gloriam Dei,* what some of them call "the Archko Volume."

Forged letters

Some political hoaxes are comparable. The forged letters of Winston Churchill, which aroused considerable excitement in Italy in 1954, were plausible in content and deceived many well-educated Italians, for whom English was a foreign language and who had never noted the minute characteristics that distinguish the work of the various brands of typewriters. It is uncertain whether the forgers were interested only in collecting the large sums of money they obtained from Italian conservatives for the precious historical documents, or had been inspired by the Italian Premier, De Gaspari, who used the hoax to prosecute and discredit the conservatives who had earlier obtained possession of possibly genuine letters that he wrote while hiding out in the Vatican in 1940-43.

In the absence of documents, the historians' task is more difficult, and where there is no trustworthy evidence and the doctrine of *"cui bono?"* does not yield conclusive results, we naturally have one of the innumerable mysteries or ambiguities that season the pages of history. The facts concerning the death of the Austrian Crown Prince at Mayerling were so successfully covered up that, while we may have strong suspicions, we do not know whether or not Rudolph murdered his mistress and committed suicide. We shall probably never know why the Great Fire of London in September 1666 "happened" to begin on the eve of the very day for which it had been scheduled by a conspiracy, directed by unidentified persons residing in Holland, some of whose agents were arrested, confessed, and were executed in the preceding April. Nor shall we know why so remarkable a "coincidence" excited no official investigation after the event.

Evidence destroyed thoroughly

When conspiracies have governmental powers, they can usually cover up their guilt at the time and they often destroy evidence so thoroughly that later generations are left with a puzzle they can solve only partially or tentatively. We now know only that the assassination of Abraham Lincoln was arranged by a conspiracy for the dual purpose of eliminating a political figure who was no longer useful and of exciting fresh animosity against the Southerners who had been conquered, and whose country had been destroyed, in the unconscionable war of aggression of which he had been the ostensible leader; but, aside from a few hirelings, the only person whom we can positively identify as a member of the conspiracy is Stanton, who was the Secretary of War in Lincoln's cabinet, arranged many of the practical details, and was able, after the event, to silence key witnesses, although we can only guess what it was they knew that made it necessary to have them judicially murdered. And Stanton seems to have been only a local manager for principals whose identity we can only surmise.

The second-class battleship *Maine,* significantly the least useful ship in the comparatively small American navy, was sent to Havana to overawe the legitimate government of Cuba, and was there destroyed, with great loss of life, by an internal explosion. The American government, however, was able to cover up that fact and to claim that a Spanish mine or torpedo was responsible, thus preparing the excitable American populace for the desired war of aggression against Spain. So far as I know, no one has thus far found evidence to fix the responsibility for what is likely to have been more than a happy "accident" at just the right time.

It frequently happens, of course, that all the evidence is not thoroughly destroyed. The work of Mr. Colin Simpson, published in 1972, amply documents the facts concerning the sinking of the British cruiser and munitions ship, *Lusitania,* which had been disguised as a passenger liner to attract a large number of American passengers in the hope that a German submarine would take the "livebait" dangled before it.

It is now clear that the atrocious gambit, which would certainly have offended the sensibilities of the English public in 1915, was contrived by Winston Churchill with only a few accomplices. After the event, there were in Britain a considerable number of persons who knew that the official tale was false and had solid grounds for suspecting the truth, but gentlemen (e.g. Lord Mersey, who retired from the bench after his part in what he termed "a damned dirty business") were silenced by appeals to patriotism and the *raison d'état*, while lesser men were intimidated. In the United States, the great deception was assiduously promoted by the cynical gang that surrounded Woodrow Wilson, a muzzy-headed shyster whom the Jews had trained for the Presidency into which they boosted him by the simple expedient of playing on the vanity and gullibility of Theodore Roosevelt. Their efforts were, of course, abetted by the large corps of journalistic hirelings, who probably disseminated sensational lies with the efficiency and in the spirit with which they would have waited on tables or operated taxicabs.

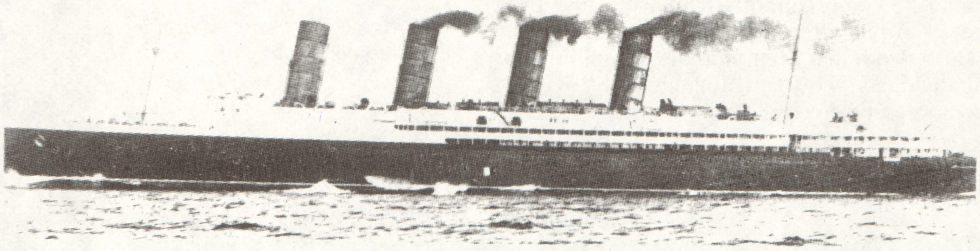
Many millions of citizens of both Great Britain and the United States were successfully duped, while the facts were known to only comparatively few persons and, in all probability, the ultimate purpose of the operation was known to yet fewer.

Mental logistics

Experience has shown that the mass-armies of "democratic" states fight with greater zeal when they are animated by hatred and supported by a hate-crazed populace that fancies it is fighting a holy war. Lies have therefore become military equipment, a kind of mental logistics; but it is the essence of such propaganda that its spuriousness is known only to the persons who manufacture it. The model of such operations is the famous lie-factory managed by Lord Bryce during the First World War, in which a corps of expert technicians forged photographs, while expert liars, including Arnold Toynbee, concocted stories, of "atrocities", to inspire the emotionally overwrought British with a fanatical hatred of the incredibly bestial Germans and with a noble Christian ardour to kill them.

Lord Bryce's superiors in the Government undoubtedly knew what his merry knaves were doing, and a small number of educated and judicious men must at least have had suspicions which they concealed from fear or unwillingness to impair the "war effort", but the number of persons who knew or suspected the truth was very small in comparison with the vast majority that was successfully deceived during the war. And after the war, the secret could no longer be kept.

It is a truism, of course, that in "democratic" states the populace must be encouraged to imagine that it makes important decisions by voting, and must therefore be controlled by suitable propaganda, which implants ideas to which the voters respond automatically as trained animals respond to words of command in a circus, thus leaving to the masses only a factitious choice between Tweedledum and Tweedledee on the basis of their preference for a certain kind of oratory, a hair-style, or a particular facial expression.



Far left, President Wilson, with Jewish adviser Mandel House, left. Below, the 'Lusitania', munitions ship disguised as a "passenger liner".

The production of such propaganda requires a very high degree of technical skill, as may be learned from the most complete treatise on the subject, Jacques Ellul's *Les Propagandes* (Paris, 1962), which is also available in an excellent English translation. The conditioning of the populace must be directed by a small corps of expert technicians in the employ of an oligarchy, with only a limited number of assistants who are fully aware of their task. When we consider the British and Americans (as distinct from resident aliens), we may be certain that most of the teachers who inject illusions into the minds of the young, many of the journalists who manufacture tripe for the press and radio, and even quite a few of the "social scientists" who concoct sophistries for the half-educated, are not conscious of what they are doing, being themselves deceived. And the individuals who suspect that they are deluding their victims probably soothe their consciences with assurances that they are engaged in noble work for "democracy" and their salaries.

Thus, although it is true that the manufacture of propaganda, like the manufacture of shoes or stoves, requires today a larger number of technicians and other employees than were needed even a few decades ago, the number concerned in its production is relatively small and the employers even fewer, so that historians still think in terms of a small group engaged in conscious and calculated deception of a great majority.

To take a specific example, *adhuc sub iudice,* a photograph with some collateral evidence has recently been published to show that the holy man who has been raising Hell in Persia is not the Khomeini who appeared in France as a refugee some years ago. We automatically assume that if the evidence is spurious, it was fabricated by a few men, no more, perhaps, than half a dozen. If it is genuine, then the impersonation was arranged by the secret service of some major nation or international state, requiring the complicity of no more than a dozen men, including the director who gave the orders. We should think it fantastic to suppose that there are as many as four hundred persons, now in Europe and able to tell the truth, who are party to the hoax, whichever it is.

Historians have never thought of calculated deception as the work of any large number of persons. It is true, of course, that some minority groups, religious or conspiratorial, have tried to disguise their beliefs. The Mandaeans are reputed to have lied about their faith to strangers, but if their religion is fairly represented by the scriptures that have been recently obtained and published (e.g., their Canonical Prayer Book, edited and translated by Professor E. S. Drower in 1939), one wonders why they took the trouble. In past centuries, Persian Shi'ites, when they made a pilgrimage to Mecca, understandably practised *takiyah,* concealing their heresy from the more orthodox Moslems among whom they had to travel at the risk of their lives.

In the United States, the American Republican Party, which limited its membership to American-born white men, excluding Jews and other unassimilable aliens, earned the sobriquet by which it is now commonly known by urging its members to avoid futile debate with their adversaries by saying, "I Know Nothing about it." But their aim was not to keep secret purposes which, indeed, were so well known that, despite the furious opposition of professional politicians, they might well have achieved control of the Federal government, had they not been disrupted and dispersed by agitation about slavery in the South. One could cite other instances of evasion to avoid inconvenience or harrassment, but such expedients differ totally from the perpetuation of hoaxes and do not impugn the historians' premise that forgeries and impostures are secretly contrived by a few individuals.

Historians must now drastically revise that premise. No matter how timorous they may be, they cannot, if honest, close their eyes to proof that massive deceptions can be carried out by thousands, even millions, of individuals who act unanimously with a common purpose.

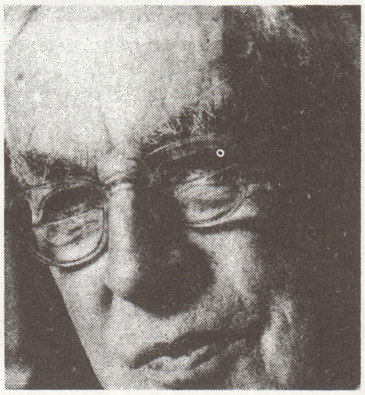
40 million too preposterous

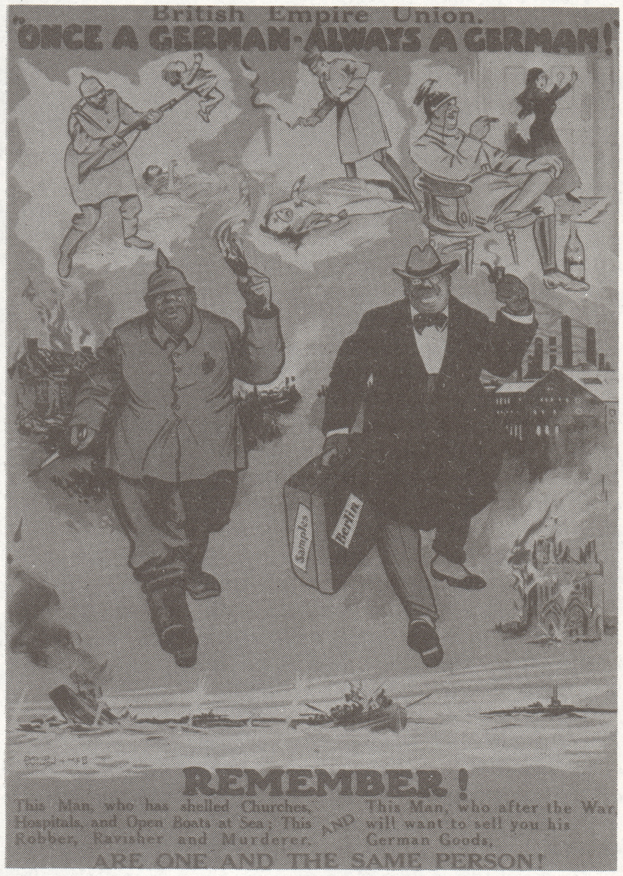
The great Jewish hoax about millions of God's Chosen People whom the Germans supposedly exterminated seems to have been devised late in 1942, when it was claimed that in the autumn of that year the Germans had murdered two millions of the Holy Race in various ways. By 1943, the number had been increased to six million, and to keep up the progression, it was later increased to 40,000,000, which was seen to be so preposterous that it was reduced to 12,000,000, and at the end of the Crusade to Save the Soviet, the figure of six million was taken as the largest that could impose on the gullible *goyim.*

The obvious original motive, common to all war propaganda, was to pep up the cattle that were being stampeded against Germany, but there may have been a further purpose in a hope that after the war it would be possible to carry out the Jewish plan, formulated and published by Theodore Kaufman in 1941, to exterminate the entire population of Germany as an object lesson to lower races that might want to have a country of their own, not under the management of God's People.

Since that proved not to be feasible, the hoax was used as a pretext for the obscene murders perpetrated at Nuremberg by the American, Soviet, British, and French victors, for their repudiation of the conventions, called international law, that had been observed by all civilised nations, and for the innumerable and ghastly atrocities by which all the victors, guided by their Jewish supervisors, equally and forever forfeited their claim to be morally superior to Atilla's Huns or Hulagu's Mongols. And the hoax is still being used to loot Germany and, indirectly, all the nations of the West to subsidise the Jewish seizure of Palestine and adjacent lands.

It is no longer possible to think of a deception of many by a few. The utter falsity of this hoax, which was made the more preposterous when the physically impossible gas chambers were invented to dress it up, was necessarily known to hundreds of thousands of Jews who remained on German territory during the insane war, many of whom – probably 250,000 – the Germans naturally interned as domestic enemies, although not with the thoroughness with which the Americans put resident Japanese in concentration camps during 1942-45. The Jews who remained in Germany, both those who were foolishly trusted and held governmental positions and those who were confined to the various camps, necessarily knew that there were no "gas chambers" and there was no "extermination" (although, of course, many individuals died from disease, old age, and Anglo-American bombing raids on the various camps, and, no doubt, some were slain by individual Germans when they foresaw the defeat and ruin of their country by the maddened hordes that the international race had mobilised against them – and by the Polish and Russian populations of occupied territories when the German armies failed to control their long-standing resentment of their parasites).




British Empire Union.
"ONCE A GERMAN-ALWAYS A GERMAN!"
Samples
Berlin
REMEMBER!
This Man, who has shelled Churches, Hospitals, and Open Boats at Sea; This Robber, Ravisher and Murderer.
AND
This Man, who after the War will want to sell you his German Goods,
ARE ONE AND THE SAME PERSON!

Above, historian Arnold Toynbee, one of Lord Bryce's expert atrocity manufacturers in the Government's 'Lie Factory' during World War I. Right, typical 'hate poster' of the period. Note bayonnetted Belgian baby and slain Red Cross nurse. Such stories were manufactured with false photographs, by the Lie Factory.

Furthermore, since the race has always been truly international, many hundreds of thousands, perhaps millions, of Jews throughout the world and especially in the United States must have known or suspected the truth when their supposedly exterminated relatives flocked into the country or corresponded with them. In addition, there must have been a considerable numbers of Jews who, even if without sources of direct information, were intelligent enough to see that the hoax was inherently incredible, psychologically improbable and physically impossible.

But nevertheless, so far as I know, only one Jew, Josef Ginsburg, who resided in German or Rumanian territory throughout the war, has borne witness that there was no German policy to "exterminate" his race; and although he published his books under the pseudonym of J. G. Burg, he only accidentally escaped death at the hands of Jewish terrorists in Munich.

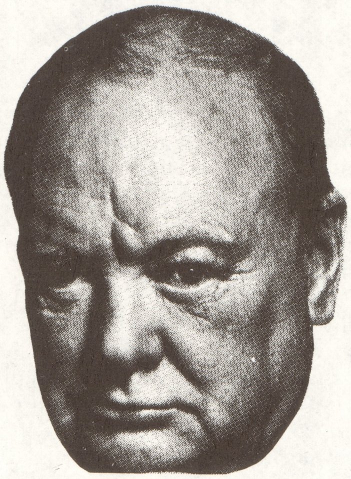
The great Jewish hoax, which is currently imposed by the Jewish Terror on the population of Western nations, must be distinguished from the tall tales now told in Soviet territory, where the yowling about fictitious Jewish victims was long ago replaced by an official claim that the Germans deliberately exterminated six millions of high-minded Slavs. How much of this propaganda, much of which is so phrased that it could include casualties in battle, is believed by intelligent Russians, it is impossible to say, and no one will wonder at the lack of public protest from persons who know better but live in Soviet territory, under a supervision more strict than any that has thus far been imposed on any Western nation, although the Jews are naturally trying to approximate it for purposes of their own and have attained a very considerable success in Western Germany, where the corrupt government in Bonn has virtually made it illegal to disbelieve any Jewish imposture, and many books that the Jewish censorship has not approved for *goyim* can be circulated only clandestinely.

Although the hoax about the "six million" has always been inherently unbelievable in all of the various revisions that have been made from time to time, and although it has been definitively exposed and demolished by Professor Arthur A. Butz in his *Hoax of the Twentieth Century* (Historical Review Press, 1976), the entire race, numbering at least thirty millions throughout the world, is frantically insisting, with apparent unanimity, that the lower races must believe whatever they are told by God's Master Race, and what is most significant, Jewish professors ensconced in Western universities and necessarily knowing something of the methods of Western scholarship, automatically shrieked and spat at Professor Butz, although they had never seen his book and did not even know its correct title. One cannot avoid the conclusion that however well they had learned or simulated the methods of scholarship, all questions of fact were to be rigorously subordinated to the interests of their race.

Anne Frank's Diary

A second example is the astoundingly crude forgery called "Anne Frank's Diary", concocted so negligently and with such contempt for Aryan minds that its many internal contradictions proclaim its falsity. It can have imposed on no reader who had even a modicum of critical judgement and a memory sufficiently good to retain what he read on one page when he read a passage a few pages later. The blatant contradictions in the text of this fraud have now been listed by Swedish writer, Ditlieb Felderer, in *Anne Frank's Diary: a Hoax* (Institute for Historical Review, Torrance, California, 1980), but the mystery is why such a booklet was ever needed.

Many persons, it is true, read religious texts in an emotional trance that paralyses their reason, and one can only assume that sentimental persons who have been so prepared by preliminary propaganda that they blubber as they read the first page of the "Diary" can go on reading in a similar stupor. No critical reader can ever have been deceived, whatever his race. But here again, thirty to sixty million Jews, with apparent unanimity, are determined that the *goyim* shall believe, or profess to believe, that preposterous canard, if they are to escape punishment for being rational. And one hears that the courts in Western Germany have held that it is a criminal offence to express doubts about what no intelligent man can believe. One cannot predict when the same courts will hold that it is an "insult" to the "Jewish nation" to deny that the earth is flat, as was specifically stated by the God who covenanted to deliver the whole earth to His People.



Winston Churchill: Italians forged his 'letters' either for gain or to discredit political opponents.

Even more significant is the Jews' progressive abandonment of their usual measures for herding the *goyim*: bribery, open or surreptitious financial pressures, and the manipulation of venal politicians. Mobs of Jewish hoodlums now openly assault French professors who dare to doubt the incredible, wield iron clubs to crack the skulls of a few French writers who have met privately to discuss the forbidden topic, and openly boast they have murdered with a time bomb a French professor who dared to stand for election to the Chambre des Députés. And there is comparable violence by Jewish thugs, with or without an admixture of zombies from the lower races, in West Germany, England, and the United States, while thirty to sixty million Jews, without significant exceptions, applaud the good work and protect the criminals through their control of virtually all the means of communication and their control or intimidation of police forces and courts.

The drastic import of these facts for historiography is obvious. An entire race (or sub-race, if you prefer that classification) can show effective solidarity in the perpetration of outrageous hoaxes, while many thousands or even millions who cannot but know the truth, knowingly participate in the fraud, whether from fear of reprisals by their fellows, hatred of their victims, or a confidence in their biological superiority, such as we show when we imprison or kill wild animals and make cows, horses, sheep, and dogs our domestic servants or our food. The implication for historians in their consideration of **all** information, ancient or modern, that has come to us from or through Jewish sources is emphatically clear and imposes an inescapable obligation. And it remains to be ascertained whether there may be, or have been, comparable phenomena in seemingly unanimous asseverations by other races.

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sociobiology

Science is Championing Our Creed of Social Nationalism

RICHARD VERRALL

MARXISM, the great pseudo-religious fantasy of our century, which has been intellectually dead for decades, has finally been buried. The last rites have been said over it by Prof. Francis Crick, Prof. Edward O. Wilson and other leading sociobiologists who have put the final seal of scientific approval on the *biologically* determinist view of man and society.

Ironically, in view of the burial of Marxism by science, Marx's vain dream of a society of perfect equality and unity was blessed with the ludicrous name derived from Proudhon of "scientific socialism", a reflection of the 19th century cult of science which Marx shared with the rest of his generation including Darwin, whose modern commentators are the very people who have finally laid Marxism to rest.

Marxism as an ideology offered the vision of a society in which everybody's aspirations would be fulfilled because everybody would be equal. An equal society would be achieved through the fusion of "scientific knowledge" about society and "scientific" methods of achieving it, so that in the end the ultimate goal of socialism would become identical with the means of accomplishing it. This led to the belief that the notable success of the Marxist movement proved that it was scientifically "true"; that because Marxism appeared to be sweeping the world it must have "scientific truth" on its side. It is this belief that lies at the root of the anti-intellectual and anti-scientific nature of Marxism, which we see demonstrated when a prominent geneticist lecturing at a university is attacked by a howling mob of Marxist morons.

The truth is, of course, that the sweeping success of Marxism was not due at all to its alleged scientific truths, but rather to the opposite, to its irrational, prophetic and pseudo-religious character. It was a creed which, with the strength of extreme dogmatism, combined Messianic prophecies with purported remedies for social ills which, in the last century, were genuinely appalling and really were the product of unrestrained capitalism. Its real strength lay in its prophetic character, which gave its adherents – and still does – a fanatical and irrational **belief** that a paradise of equality can shortly be created on earth.

The fact that all of Marxism's prophecies have failed to materialise, and that all attempts to put it into practice have ended in totalitarianism, torture and death, no more disturbs Marxism's true believers than repeated prophecies of Armageddon that never materialise disturb the blind conviction of Jehovah's Witnesses.

Marx summed up his idea of communism in the single formula of the abolition of private property. The equal society would be achieved by the abolition of capital and state control of the means of production. He appeared to believe that to forbid private ownership of factories and land would instantaneously lead to the general emancipation of mankind; human beings would suddenly become equal and devoid of unequal capacities or contradictory interests. They would cease to be selfish, aggressive and competitive and coalesce in a sort of soggy harmonious society. Nobody would be socially, economically or intellectually superior to another because such imbalances were entirely artificial and environmentally determined, i.e. by the capitalist economy.

No concrete reasons

Marx does not give any concrete reasons why this absurd prophecy should come about, certainly not scientific ones. He does not explain how it is that human beings are going to change their nature the minute the means of production have been nationalised.

In practice, of course, the nationalisation of the means of production has produced nothing of the sort, only a despotic concentration camp state of mass murder, oppression, lies and the complete eradication of the 'freedom' that Marxism was supposedly going to introduce. Marxist true believers today argue that "this is not what Marx meant." But not only is that no defence of a system, since a system can only be judged by the results of its practical application; it is fundamentally wrong because what Marx "meant" – "scientific socialism" – is an impossible dream based upon scientific ignorance of man's biological nature and therefore of his society. We now know that man is "determined" much more by his genes than by his social environment; indeed we are now discovering that his social environment is itself determined by his biological nature. It is inevitable that such a false doctrine as Marxism is impossible to put into practical effect except by using the most extreme totalitarian methods in the attempt.

We could safely consign Marxism to the museum of 19th century antiquities where it belongs but for the fact that we ourselves live in a Marxist age, that is to say, an age of totalitarian liberalism in which the Marxist notion of the equal society has become the dominant idea. Our politicians, our media and our intellectual pundits almost all conform to the irrational belief that everybody is equal, or that if they are not equal, our environment can be changed to **make** them equal. Admittedly, this is not expressed in Marxist terms, and nobody except a few mentally-retarded revolutionary students believes any more that all you have to do is nationalise the means of production. Nevertheless this utopian dream now has such a grip that equality has become **compulsory**. Dissidents, such as certain biologists and geneticists, face fearsome penalties.

With modern science we see clearly that characteristic I mentioned earlier, the irrational, anti-intellectual, anti-scientific nature of Marxist and pseudo-Marxist beliefs. Because research in biology and genetics has started to completely undo the tangled web of childish fancies about human equality and a 'just' society, totalitarian methods of suppression have been fully employed against it.

Bureaucratic commissars

Scientists have been sacked, attacked and have had honours withdrawn from them. In America in particular, grants for scientific research are awarded in such a way that research proposals which look as if they are straying into unorthodox territory are not successful. After an application for a grant is made to Washington, "programme officers" judge its merits on the basis of opinions from anonymous "specialists", bureaucratic commissars who ensure conformity in scientific thinking. Scientists who want to work soon realise what is acceptable and what is not.

Prof. Loren Graham of the Massachusetts Institute of Technology recently wrote in an article called 'The Limits of Scientific Inquiry':–

"If I were at present an executive of a research foundation and I were asked to vote on funding a programme for projects on race and intelligence, I would vote negatively. I

would refer to the fact that current definitions of 'race' and 'intelligence' are inadequate for the task, that the problem is not one that seems currently solvable, and that money could be used to greater advantage in other areas."

This statement from a scientist that we should not investigate something because, allegedly, not enough is known about it (!) is impossible to imagine except in an age in which the orthodox ideology is distantly related to "scientific socialism".

In spite of these totalitarian methods, biological scientists have effectively triumphed in the field of race, and the hereditary genetic inequality of human races is now established by a vast wealth of research that is challenged only by a few sociologists and Marxist cranks. There has even been a pathetic rear-guard action by Marxist geneticists, such as Jewish Harvard professor Richard Lewontin: "I devote a lot of theoretical work to looking at systems of many genes simultaneously. It turns out that collections of genes have properties that arise from the interaction of the genes that don't occur when you look at them singly. I'm saying that the Marxist perspective leads you into certain modes of thought that tend to be conducive to looking at complex systems." This sort of waffle (which seems to be saying that genes somehow work together, even if races don't) has done nothing to stem the triumphant advance of racial biology, and merely illustrates the utter sterility of the Marxist contribution to contemporary intellectual studies.

The most important battle

It is, however, in the field of behavioural genetics that the Marxists and their scientific fellow-travellers have fought and lost the most important battle. It is the modern science of sociobiology that has finally buried Marxism; it only remains to be seen how long the liberal era of utopian delusions will last and how quickly our obsession with creating the equal society will fade away. I have dealt much more fully with the recent discoveries of sociobiology in an article in *Spearhead* magazine No. 127 which readers could usefully break off here and look at by way of general introduction.

Karl Marx, ironically, admired Darwin, commenting that: "It is remarkable how Darwin recognises among the beasts and plants his English society with its division of labour, competition, opening up of new markets, 'invention' and the Malthusian 'struggle for existence'." He clearly failed to appreciate the biological implications of all this, and was sympathetic to Darwin's discoveries largely because they implied a materialist universe which no longer needed to be explained by supernatural forces outside it.

Nevertheless, Darwin's principles of heredity, natural selection and the struggle for existence are distinctly anti-egalitarian concepts. Darwin says that Nature has her own eugenics programme, and Marxists have long been displeased with such a fascist notion – particularly since advances in genetics have vindicated the hereditary acquisition of so many human attributes. Sociobiologist Edward O. Wilson writes in a paper called 'The Attempt to Suppress Human Behavioural Genetics':–

"It is a remarkable fact that in recent years the most effective opposition to the study of human evolution has come not from religious fundamentalists and the political right, but from biologists and other scientists who identify themselves with the radical left. The focus of these critics was initially on the inheritance of intelligence, but more recently, and significantly, it has broadened to include virtually any kind of study that touches on the genetic evolution of human behaviour."

The Marxist line of attack on Darwin has been that he really derived his ideas from his 19th century *laissez-faire* capitalist environment and transferred them to nature. Instead of arriving at his conclusions about competition, natural selection and the survival of the fittest from observing flora and fauna during his voyage aboard the *Beagle,* we are now told that he derived them from commentaries on the economic works of Adam Smith, Malthus and Ricardo, which he was supposedly reading at the time.

Marxists say that this capitalistic "cultural bias" of Darwin's, living as he did in an age of unrestrained business competition, led him to ignore the factor of altruism and mutual aid among living creatures. Interestingly, the Russian anarchist Peter Kropotkin wrote an anti-Darwinist tract in 1903 called *Mutual Aid: A Factor in Evolution,* in which he amassed as much evidence to show that animals co-operate as Darwin did to show that they compete.

Mutual aid until now has certainly been a puzzle to evolutionists, and Darwin himself did not observe it, or at any rate comment on it. How is it that an animal will warn other animals of impending danger, thus attracting danger to itself, if natural selection favours the evolution of traits and instincts which improve the chances of survival? The hope that this problem would be resolved in a way that would vindicate the Marxist fantasy of society as a gigantic, equalised co-operative has been dashed by the sociobiologists.

What they have done is to re-discover Darwinian evolution in microbiological terms. It is our genes themselves which struggle for existence. They have shown that all human instincts, co-operative as well as competitive, are governed by our genetic make-up, itself shaped by evolution. Co-operative instincts, while they might endanger the survival of the individual (such as the animal crying out a warning), maximise the chances of genes like the individual's own to survive. Evolution has favoured such genes because a sacrifice of the individual is beneficial to the group or society as a whole, and thus to the continuing survival of the species genetically.

Sociobiology, in other words, is beginning to show us not merely how living things themselves evolved, but how their behaviour has evolved. This means that not only racial, territorial, sexual, aggressive and altruistic instincts are biologically determined, but it means that underlying all our social structures, customs and even ethical mores is a biological impulse. Human behaviour is thus a product of genetically inherited mechanisms which the evolutionary process has favoured because they improve our fitness to survive. Genes cannot be changed, so neither can behaviour. Environmental engineering cannot fundamentally alter human nature, nor equalise it. This is a crushing blow to Marxism and all other fantasies of egalitarianism.

Social Darwinists vindicated

The Marxist accusation that Darwin explained evolution by looking at society is thus quite laughable, because sociobiology is now demonstrating that Darwinian principles on a genetic level indeed explain society. To have accused Darwin of being a 'Social Darwinist' was a novel turn for Marxists anyway, since they and their liberal fellow-travellers have always claimed that the Social Darwinist application of his principles of heredity, struggle and natural selection to human society was a late 19th century corruption perpetrated by racialists and crypto-Nazi elitists of the Gobineau variety. Now, the Social Darwinists have been vindicated, though by a new science of behavioural genetics of which they themselves were unaware.

Marxism as an explanatory system of society is now dead. The science from which it sought to borrow an aura of modernity has buried it. Of course Marxism has been dead for many decades, the mummified ideology of a totalitarian political movement whose decaying, foetid wrappings have been picked over by various revivalist schools – Jewish philosophical sects, Freudians, existentialists, Latter Day Trotskyists and others – in the vain hope of breathing new life into the corpse. The idea that it has any scientific method of interpreting society or predicting future developments has long been crumbling and is now effectively demolished. Apart from the study of history, where the principle of economic determinism has been a moderately useful addition to methods of studying the past, Marxist ideas have proven a massive delusion.

Exactly how dead Marxist theory has become can be gauged from its helplessness in the arena of contemporary scientific debate. The sociobiology issue has shown how completely it has lost touch with intellectual developments as well as social realities. The Marxist reaction to sociobiological research has predictably been one

CONTINUED ON PAGE 23

THE REAL ROOTS OF BLACK SLAVERY

MULTI-RACIALISTS have assiduously propagated the idea that Black slavery was a creation of the White man. History is being re-written in order to foster this lie. The film 'docudrama' **Roots** *portrayed the African Negro living a civilised, rustic existence of peace and tranquillity until the greedy White slave traders appeared to round them up and transport them to a life of degrading slavery in America.*

The truth is that slavery, and the most appalling cruelty, had been a way of life in Africa for hundreds of years before the appearance of the White man.

We reprint below excerpts from "The Slave Trade in the Congo Basin" by E. J. Glave, an associate of the explorer Henry Stanley, first published in the April 1890 issue of **The Century Magazine**.

"THE heart of Africa is being rapidly depopulated in consequence of the enormous deathroll caused by the barbarous slave-trade. It is not merely the bondage which slavery implies that should appeal to the sympathies of the civilised world; it is the bloodshed, cruelty, and misery which it involves.

"During my residence in Central Africa I was repeatedly travelling about in the villages along the Congo River and its almost unknown affluents, and in every new village I was confronted by fresh evidences of the horrible nature of this evil. I did not seek to witness the sufferings attendant upon this traffic in humanity, but cruelties of all kinds are so general that the mere passing visits which I paid brought me in constant contact with them . . .

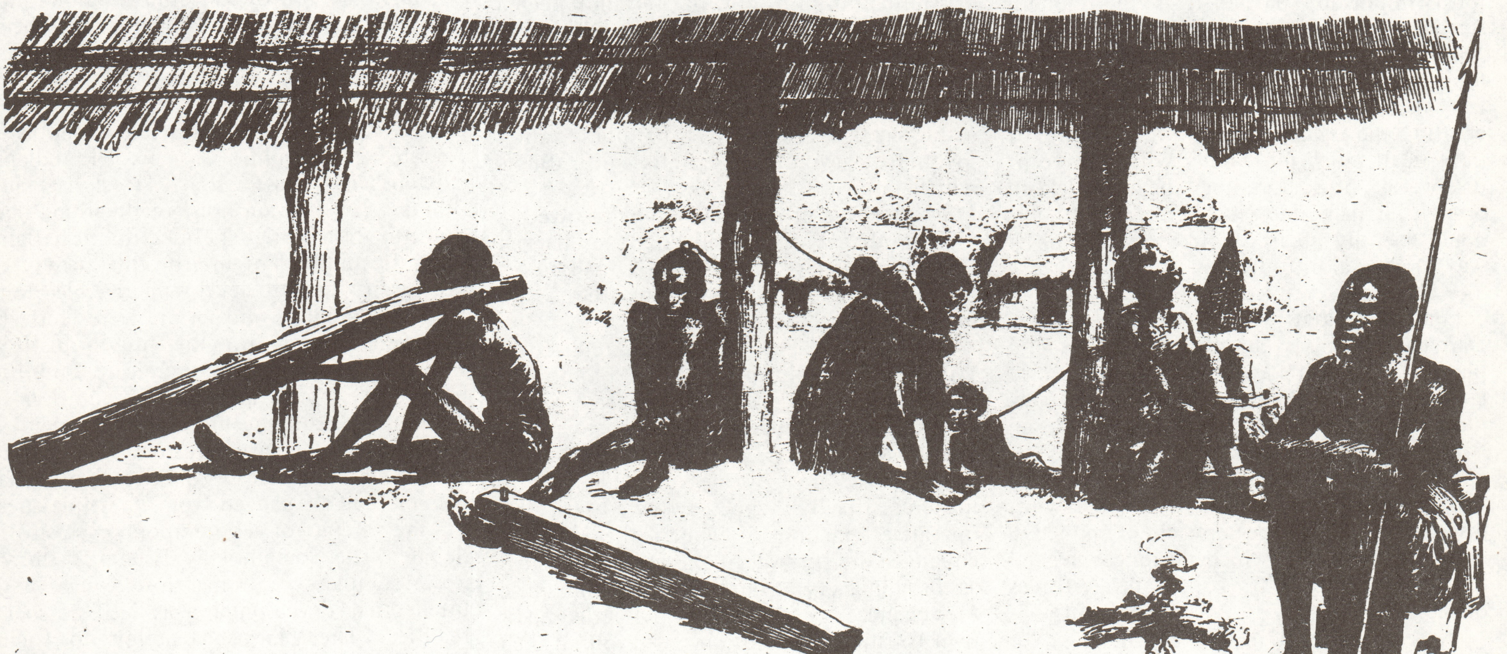
"At Lukolela . . . I had hardly settled down in my encampment when I was introduced to one of those horrible scenes of bloodshed which take place frequently in all the villages along the Congo, and which will be enacted so long as the life of a slave is counted as naught, and the spilling of his blood of as little account as that of a goat or a fowl.

"In this particular instance the mother of a chief having died, it was decided, as usual, to celebrate the event with an execution. . . . The drums are wildly beaten as groups of men, women, and children form themselves in circles and excitedly perform dances, consisting of violent contortions of the limbs, accompanied with savage singing and with repeated blasts of the war horns, each dancer trying to outdo his fellow in violence of movement and strength of lung.

"About noon, from sheer exhaustion, combined with the heat of the sun, they are compelled to cease; then large jars of palm wine are produced, and a general bout of intoxication begins, increasing their excitement and showing up their savage nature in striking colours. The poor slave, who all this time has been lying in the corner of some hut, shackled hand and foot and closely watched, suffering the agony and suspense which this wild tumult suggests to him, is now carried to some prominent part of the village, there to be surrounded and to receive the jeers and scoffs of the drunken mob of savages. The executioner's assistants, having selected a suitable place for the ceremony, procure a block of wood about a foot square. The slave is then placed on this in a sitting posture; his legs are stretched out straight in front of him; the body is strapped to a stake reaching up the back to the shoulders. On each side stakes are placed under the armpits as props, to which the arms are firmly bound; other lashings are made to posts driven into the ground near the ankles and knees.

"A pole is now planted about ten feet in front of the victim, from the top of which is suspended, by a number of strings, a bamboo ring. The pole is bent over like a fishing-rod, and the ring fastened round the slave's neck, which is kept rigid and stiff by the tension. During this preparation the dances are resumed, now rendered savage and brutal in the extreme by the drunken condition of the people. One group of dancers surround the victim and indulge in drunken mimicry of the contortions of face which the pain caused by this cruel torture forces him to show. But he has no sympathy to expect from this merciless horde.

"Presently in the distance approaches a



Slave shed at Massankusu. (The sketch, done by Glave himself, appeared in the original magazine article.)

company of two lines of young people, each holding a stem of the palm tree, so that an arch is formed between them, under which the executioner is escorted. The whole procession moves with a slow but dancing gait. Upon arriving near the doomed slave all dancing, singing, and drumming cease, and the drunken mob take their places to witness the last act of the drama.

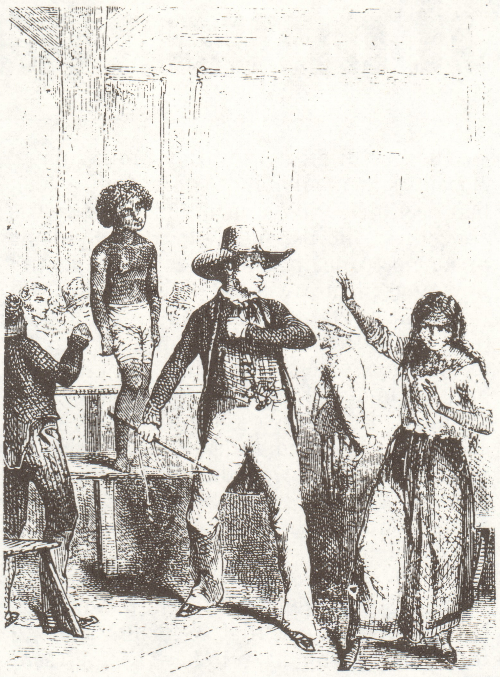
"An unearthly silence succeeds. The executioner wears a cap composed of black cocks' feathers; his face and neck are blackened with charcoal, except the eyes, the lids of which are painted with white chalk. The hands and arms to the elbow, and feet and legs to the knee, are also blackened. His legs are adorned profusely with broad metal anklets, and around his waist are strung wild-cat skins. As he performs a wild dance around his victim, every now and then making a feint with his knife, a murmur of admiration arises from the assembled crowd. He then approaches and makes a thin chalk mark on the neck of the fated man. After two or three passes of the knife, to get the right swing, he delivers the fatal blow, and with one stroke of his keen-edged weapon severs the head from the body.

Climax of frenzy

"The sight of the blood brings to a climax the frenzy of the natives: some of them savagely puncture the quivering trunk with their spears, others hack at it with their knives, while the remainder engage in a ghastly struggle for the possession of the head, which has been jerked into the air by the released tension of the sapling. As each man obtains the trophy, and is pursued by the drunken rabble, the hideous tumult becomes deafening; they smear one another's faces with blood, and fights always spring up as a result, when knives and spears are freely used. . . .

"When the taste for blood has been to a certain extent satisfied, they again resume their singing and dancing while another victim is prepared, when the same ghastly exhibition is repeated. Sometimes as many as twenty slaves will be slaughtered in one day. The dancing and general uproar is continued until midnight, when once more absolute silence ensues, in utter contrast to the hideous tumult of the day. . . .

"All tribes I have known have an idea of immortality. They believe that death leads but to another life, to be continued under the same condition as the life they are now leading; and a chief thinks that if when he enters into this new existence he is accompanied by a sufficient following of slaves he will be entitled to the same rank in the next world as he holds in this. From this belief emanates one of their most barbarous customs – the ceremony of human sacrifices upon the death of any one of importance. Upon the decease of a chief, a certain number of his slaves are selected to be sacrificed, that their spirits may accompany him to the next world. Should this chief possess thirty men and twenty women, seven or eight of the former and six or seven of the latter will suffer death. The men are decapitated, and the women are strangled. When a woman is to be sacrificed she is adorned with bright metal bangles, her toilet is carefully attended to, her hair is neatly plainted, and bright coloured cloths are wrapped around her. Her hands are then pinioned behind, and her neck is passed through a noose of cord; the long end of the cord is led over the branch of the nearest tree, and is drawn taut at a given signal; and while the body is swinging in mid-air its convulsive movements are imitated with savage gusto by the spectators. It often happens that a little child also becomes a victim to this horrible ceremony, by being placed in the grave alive, as a pillow for the dead chief. These executions are still perpetrated in all the villages of the Upper Congo. . . .



A sentimental abolitionist view of the slave trade from the 19th century. But slaves bought in Africa were rescued from a slavery of torture and certain death, often at the hands of cannibal captors.

"[The Lolo] villages are constantly attacked by the powerful roving tribes of the Lufembe and Ngombe. These two tribes are voracious cannibals. They surround the Lolo villages at night, and at the first signs of dawn pounce down upon the unsuspecting Balolo, killing all the men who resist and catching all the rest. They then select the stronger portion of their captives, and shackle them hand and foot to prevent their escape. The remainder they kill, distributing the flesh among themselves. As a rule, after such a raid they form a small encampment; they light their fires, seize all the bananas in the village, and gorge upon the human flesh. They then march over to one of the numerous slave markets on the river, where they exchange the captives with the slave-traders of the Lulungu River for beads, cloth, brass wire, and other trinkets. The slave-traders pack the slaves into their canoes and take them down to the villages on the Lulungu River where the more important markets are held. Masankusu, situated at the junction of the Lupuri and Malinga tributaries, is by far the most important slave-trading centre. The people of Masankusu buy their slaves from the Lufembe and Ngombe raiders, and sell them to the Lulungu natives and traders from down river. The slaves are exhibited for sale at Masankusu in long sheds, or rather under simple grass roofs supported on long poles. It is heartrending to see the inmates of one of these slave-sheds . . .

"They are hobbled with roughly hewn logs which chafe their limbs to open sores; sometimes a whole tree presses its weight on their bodies while their necks are penned into the natural prong formed by its branching limbs. Others sit from day to day with their legs and arms maintained in a fixed position by rudely constructed stocks, and each slave is secured to the roof-posts by a cord knotted to a cane ring which either encircles his neck or is intertwined with his woolly hair. Many die of pure starvation, as the owners give them barely enough food to exist upon, and even that they grudge them. These hungry creatures form indeed a truly pitiable sight. After suffering this captivity for a short time they become mere skeletons. All ages, of both sexes, are to be seen: mothers with their babes; young men and women; boys and girls; and even babies who cannot yet walk, and whose mothers have died of starvation, or perhaps been killed by the Lufembe. One seldom sees either old men or old women; they are all killed in the raids; their marketable value being very small, no trouble is taken with them . . .

Slaves bought as food

"There were certainly five hundred slaves exposed for sale in this one village alone. Large canoes were constantly arriving from down river, with merchandise of all kinds with which they purchased these slaves. A large trade is carried on between the Ubangi and Lulungu rivers. The people inhabiting the mouth of the Ubangi buy the Balolo slaves at Masankusu and the other markets. They then take them up the Ubangi River and exchange them with the natives there for ivory. These natives buy their slaves solely for food. Having purchased slaves they feed them on ripe bananas, fish, and oil, and when they get them into good condition they kill them. Hundreds of the Balolo slaves are taken into the river and disposed of in this way each month. A great many other slaves are sold to the large villages on the Congo, to supply victims for the execution ceremonies.

"Much life is lost in the capturing of slaves, and during their captivity many

CONTINUED ON PAGE 20

holocaust?

GASSING: the how and why it never happened

Dr. ROBERT FAURISSON

NEW NATION believes that the 'Holocaust of Six Million Jews' is a propaganda hoax designed to discredit racialist ideas for all time. This is why we are publicising the research of revisionist historians who are currently exposing this hoax. The following is the text of a lecture given by Dr. Robert Faurisson at the Convention of Revisionist Historians held at Northrup University, Los Angeles, on 1st September 1979. Dr. Faurisson, professor of French literature at the University of Lyon, is one of the leading experts on the 'Holocaust' and in particular the technical aspects of the 'gas chamber' fraud. Dr. Faurisson has been suspended from his university teaching post as a result of his researches on this subject.

AMONG ALL those who make statements, speeches or use sentences in which the expression "gas chamber" appears, how many of those people actually know what they are talking about? It has not taken me very long to realise that many people commit one of the most glaring errors. These people imagine a "gas chamber" as being similar to a mere bedroom under the door of which a household gas is released. These people forget that an execution by gas is by definition profoundly different from a simple suicidal or accidental asphyxiation.

In the case of an execution, one must carefully avoid all risk of illness, poisoning or death for the executioner and his crew. Such a risk is to be avoided before, during and after the execution. The technical difficulties implied herein are considerable. I was most anxious to know how domestic minks were gassed, how foxes were gassed in foxholes, and how in the US a person who was sentenced to death was executed by gassing. I have found that, in the vast majority of cases, hydrocyanic acid was used for such purposes. This was precisely the same gas which the Germans used to fumigate their barracks. It was also with this gas that they allegedly killed groups of individuals as well as great masses of people. I have therefore studied this gas. I wanted to know its use in Germany and in France. I have reviewed ministerial documents governing the use of this highly toxic product. I had the good fortune of discovering some documents on Zyklon B and hydrocyanic acid which had been gathered by the Allies in the German industrial archives at Nuremberg.

Then, with greater scrutiny I re-examined certain statements and confessions which had been made in German and Allied courts concerning the use of Zyklon B for putting prisoners to death, and I was shocked. And now, you in turn will also be shocked. I will first read to you the statement or confession of Rudolf Höss. Then, I will tell you the results of my research, purely physical, on hydrocyanic acid and Zyklon B. (Please bear in mind R. Höss was one of the three successive commanding officers at Auschwitz; all three of whom were detained and interrogated by the Allies. Only Höss left a confession, for which we are indebted to his Polish jailers.)

In this confession, the description of the actual gassing is remarkably short and vague. However, it is essential to realise that all those others who claim to have been present at this sort of an operation are also vague and brief and that their statements are full of contradictions on certain points. Rudolf Höss writes, *"Half an hour after having released the gas, we would open the door and turn on the fan. We would immediately begin to remove the bodies."* I call your attention to the word "immediately"; in German the word is *sofort.* Höss then adds that the crew in charge of handling and removing 2,000 bodies from the "gas chamber" and transporting them to the crematory ovens did so while "eating or smoking"; therefore, if I understand correctly, these duties were all performed without gas masks.

Counter to all commonsense

Such a description runs counter to all common sense. It implies that it is possible to enter an area saturated with hydrocyanic acid without taking any precautionary measures in the barehanded handling of 2,000 cyanided cadavers which were probably still contaminated with the fatal gas. The hair (which was supposedly clipped after the operation) was undoubtedly impregnated with the gas. The mucous membranes would have been impregnated also. Air pockets between the bodies which were supposedly heaped one on top of the other would have been filled with the gas. What kind of super-powerful fan is able to instantly disperse so much gas drifting through the air and hidden in air pockets? Even if such a fan existed, it would have been necessary to perform a test for the detection of any remaining hydrocyanic acid and to develop a procedure for informing the crew that the fan had actually fulfilled its function and that the room was safe. Now, it is abundantly clear from Höss's description that the fan in question must have been endowed with magical powers in order to be able to disperse all of the gas with such flawless performance so that there was no cause for concern or need for verification of the absence of the gas!

What mere common sense suggested is now confirmed by the technical documents concerning Zyklon B and its usage. In order to fumigate a barrack, the Germans were constrained by numerous precautionary measures: specially trained teams which were licensed only after an internship at a Zyklon B manufacturing plant; special materials including especially the "J" filters which when used in gas masks were capable of protecting an individual under the most rigorous toxic conditions; evacuations of all surrounding barracks; warnings posted in several languages and bearing a skull and cross-bones; a meticulous examination of the site to be fumigated in order to locate and seal any fissures or openings; the sealing of any chimneys or airshafts and the removal of keys from doors.

Ventilation critical

The cans of Zyklon B were opened at the site itself. After the gas had apparently killed all the vermin, the most critical operation would begin: this was the ventilation of the site. Sentries were to be stationed at a certain distance form all doors and windows, their backs to the wind, in order to prevent the approach of all persons. The specially trained crew equipped with gas masks would then enter the building and unclog the chimneys and cracks, and open the windows. This operation completed, they had to go outside again, remove their masks and breathe freely for ten minutes. They had to put their masks on again to re-enter the building and perform the next step. Once all of this work was completed, it was still necessary to wait **twenty** hours.

Actually, because Zyklon B was "difficult to ventilate, since it adheres strongly to surfaces," the dispersion of the gas required a long natural ventilation. This was especially important when great volumes of the gas were employed as in the case of a barrack containing more than one floor. (When Zyklon B was used in an autoclave with a total volume of only 10 cubic metres, ventilation – forced or artificial – was still necessary.) After twenty hours had elapsed, the crew would return with their masks on. They would then verify by means of a paper test (the paper would turn blue in the presence of hydrocyanic acid) as to whether or not the site was indeed again fit for human habitation. And so we see that a site which had been gassed was not safely accessible until a minimum of 21 hours had elapsed. As far as French legislation is concerned, the minimum is set at 24 hours.

It becomes, therefore, apparent that in the absence of a magical fan capable of instantly expelling a gas that is "difficult to ventilate, since it adheres strongly to surfaces," the "human slaughterhouse" called a "gas chamber" would have been inaccessible for nearly a full day. Its walls, floors, ceiling would have retained portions of a gas which was highly poisonous to man. And what about the bodies? These cadavers could have been nothing less than saturated with the gas, just as the cushions, mattresses and blankets discussed in the same technical document on the use of Zyklon B would have been saturated also. These mattresses, etc., had to be taken out of doors to be aired and beaten for an hour under dry atmospheric conditions and for two hours when the weather was humid. When this was accomplished, these items were then heaped together and beaten again if the paper test revealed any further presence of hydrocyanic acid.

Hydrocyanic acid is both inflammable and explosive. How could it then have been used in close proximity to the entrance of crematory ovens? How could one have entered the "gas chamber" while smoking?

Examining dimensions

I have not yet even touched upon the subject of the superabundance of technical and physical impossibilities which become apparent upon an actual examination of the site and the dimensions of the supposed "gas chambers" at Auschwitz and Auschwitz-Birkenau. Moreover, just as an inquisitive fact-finder of the Polish museum may discover, these chambers were in reality nothing more than "cold storage rooms" (mortuaries) and were typical of such rooms both in lay-out as well as size. The supposed "gas chamber" of Krema II at Birkenau, of which there remains only a ruin, was in fact a morgue, located below ground in order to protect it from heat and measuring 30 metres in length and 7 metres in width (two metres on either side for cadavers and 3 metres down the centre to allow for the movement of wagons). The door, the passageways, the freight lift (which measured only 2.10 metres by 1.35 metres) which led to the crematory chamber were all of Lilliputian dimensions in comparison to the insinuations of Höss's account. According to Höss, the gas chamber could easily accommodate 2,000 standing victims, but had a capacity of 3,000. Can you imagine that? Three thousand people crammed into a space of 210 square metres. In other words, to make a comparison, 286 people standing in a room measuring 5 metres by 4 metres!

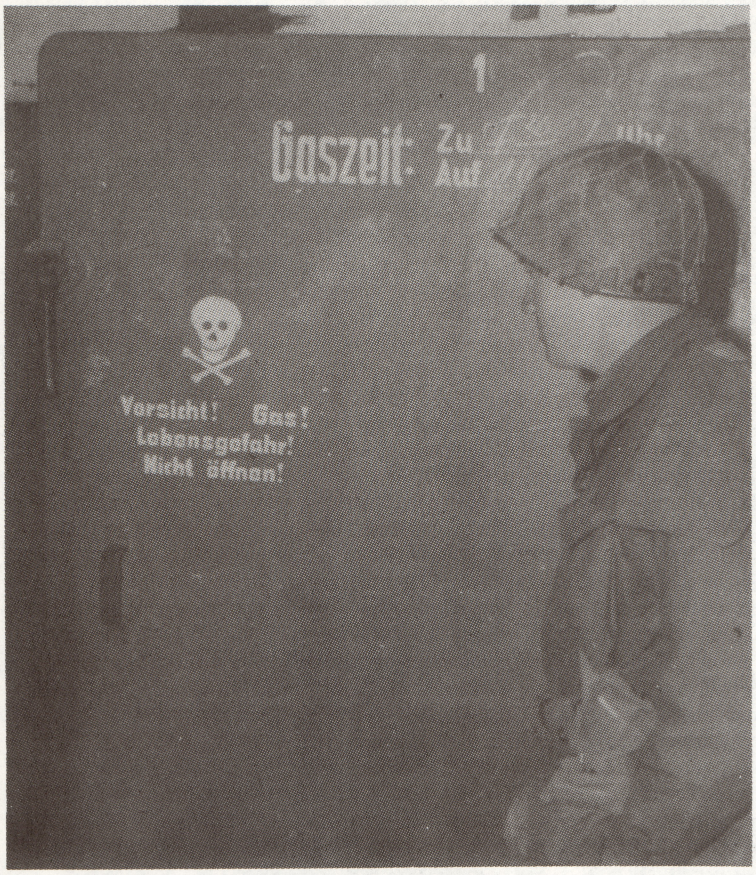
Do not be deceived into believing that before their retreat the Germans blew up the "gas chambers" and crematory ovens to conceal any trace of their alleged crimes. If one wishes to obliterate all trace of an installation which would be intrinsically quite sophisticated, it must be scrupulously dismantled from top to bottom so that there remains not one shred of incriminating evidence. Destruction by means of demolition would have been ingenuous. If explosives had been employed, mere removal of the concrete blocks would still have left this or that telltale sign. As a matter of fact, Poles of the present day Auschwitz museum have reconstructed the remains of some "Kremas" (meaning, in reality, reconstructions of crematoria and supposed "gas chamber"). However, all of the artifacts shown to tourists attest to the existence of crematory ovens rather than to anything else.

It's hard to tell that Simone Veil (right), currently President of the European Parliament, is a 'victim of the holocaust' who was 'gassed to death' at Auschwitz on April 16th 1944. But it's a matter of record. Despite being alive and well today, Mrs. Veil, nee Jacob, is officially listed as gassed at Auschwitz in the "Memorial of the Deportation of the Jews of France" (1978, ed. Beate & Klarsfeld). The holocaust propagandists achieve this miracle by conveniently assuming that anyone like Mrs. Veil who was transported to Auschwitz, and who failed to notify the authorities of their return after the war within a mere seven months, was 'gassed'. This is how the 'Six Million' figure has been concocted. The case of Simone Veil and the 'pseudo-gassed' was recently exposed by Dr. Faurisson.

The real gas chambers, such as those created in 1924 and developed by the Americans around 1936-1938 offer some idea of the inherent complexity of such a method of execution. The Americans, for one thing, only gas one prisoner at a time normally (some gas chambers exist, however, which are equipped with two seats for the execution of two brothers, for example). The prisoner is totally immobilised. He is poisoned by the hydrocyanic acid (actually by the dropping of sodium cyanide pellets into a container of sulphuric acid and distilled water which results in release of hydrocyanic acid gas). Within approximately 40 seconds, the prisoner dozes off, and in a few minutes he dies. Apparently, the gas causes no discomfort.

As in the case of Zyklon B, it is the dispersion of the gas which causes problems. Natural ventilation for 24 hours is not possible in this case. Obviously, the location of the site of execution precludes such ventilation without seriously endangering the guards as well as other prison inmates. What, then, is the best course of action with a gas which poses such difficult problems of ventilation? The solution is to transform the acidic vapours into a solid salt which can then be flushed out with water. For this purpose, ammonia vapours which are basic are used to react with the acid vapours to form the salt by chemical reaction. When the hydrocyanic acid has all but vanished, a warning signal would alert the attending physician and his aides who are located on the opposite side of a glass barrier. The warning signal is phenolphtalein. It is arranged in containers located at various places in the chamber and turns from pink to purple in the absence of hydrocyanic acid.

Once the absence of the poison is indicated and once an arrangement of fans draws the ammonia fumes out through an exhaust vent, the physician and his assistants enter the chamber wearing gas masks. Rubber gloves are used to protect the hands. The doctor ruffles through the convict's hair so as to brush out any residual hydrocyanic acid. Only after a full hour has elapsed may a guard enter the chamber. The convict's body is then washed very carefully and the room is hosed down. The ammonia gas has by this time been expelled via a high chimney stack above the prison. Because of the danger to guards who are normally stationed in the prison watch towers, in some prisons the guards are required to leave their post during such an execution. I will just mention the other requirements for a completely air-tight gas chamber such as the need for locks, "Herculite" glass barriers of considerable



American soldier inspects a clothing disinfection chamber at Dachau. After the war this was depicted as 'a gas chamber'. Trial 'witnesses' told of gassings at the camp. Fifteen years later, the German Institute of Contemporary History admitted that no 'gas chambers' had ever existed at Dachau or any other camp in Germany. (They were supposedly operated only in Poland, at places like Auschwitz). That excruciating revision reduced to nothing all the hundreds of 'testimonies' and 'proofs' of gassings in German camps for which innocent men had been executed. At Dachau today, this installation is correctly identified to tourists as a disinfection chamber.

thickness (because of the risk of implosion since a vacuum has to be made), a vacuum system, mercury valves, etc.

A gassing is not an improvisation. If the Germans had decided to gas millions of people, a complete overhaul of some very formidable machinery would have been absolutely essential. A general order, instructions, studies, commands and plans would surely have been necessary also. Such items have never been found. Meetings of experts would have been necessary: of architects, chemists, doctors, and experts in a wide range of technical fields. Disbursements and allocations of funds would have been necessary. Had this occurred in a state such as the Third Reich, a wealth of evidence would surely have survived. We know, for example, down to the pfennig the cost of the kennel at Auschwitz and of the bay trees which were ordered for the nurseries. Orders for projects would have been issued. Civilian workers and engineers would not have been permitted to mingle with the inmates. Passes would not have been granted to Germans in the camp, and their family members would not have had visiting rights. Above all, the prisoners who had served their sentences would not have been released and permitted to return to their respective countries: that well guarded secret among historians was revealed to us several years ago in an article by Louis De Jong, Director of the Institute of World War II History of Amsterdam.

Moreover, in the United States the recent publication of aerial photographs of Auschwitz deals a death blow to the extermination fable: even in the summer of 1944 at the height of the influx of Hungarian Jews, there is no indication of any human pyre or throng of prisoners near the crematorium (but an open gate and a landscaped area are clearly visible) and there is no suspicious smoke (although the smoke stacks of the crematoria reportedly spewed forth flames continuously that were visible from a distance of several kilometres both day and night).

I will conclude with a comment on what I regard as the criterion of false evidence regarding the gas chambers. I have noticed that all of these statements, vague and inconsistent as they are, concur on at least one point: the crew responsible for removing the bodies from the "gas chamber" entered the site either "immediately" or a "few moments" after the deaths of the victims. I contend that this point alone constitutes the cornerstone of the false evidence, because this is a physical impossibility. If you encounter a person who believes in the existence of the "gas chambers", ask him how, in his opinion, the thousands of cadavers were removed to make room for the next batch.

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THE REAL ROOTS OF BLACK SLAVERY

CONTINUED FROM PAGE 17

succumb to starvation. Of the remainder, numbers are sold to become victims to cannibalism and human sacrifice ceremonies. There are few indeed who are allowed to live and prosper.

"Cannibalism exists among all the peoples on the Upper Congo east of 16° E. longitude, and is prevalent to an even greater extent among the people inhabiting the banks of the numberous affluents. During a two-months' voyage on the Ubangi River I was constantly brought into contact with cannibalism. The natives there pride themselves upon the number of skulls they possess, denoting the number of victims they have been able to obtain. I saw one native hut, around which was built a raised platform of clay a foot wide, on which were placed rows of human skulls, forming a ghastly picture, but one of which the chief was very proud, as he signified by the admiring way he drew my attention to the sight. Bunches of twenty and thirty skulls were hung about in prominent positions in the village. I asked one young chief, who was certainly not more than twenty-five years old, how many men he had eaten in his village, and he answered me thirty. He was greatly astonished at the horror I expressed at his answer. In one village again, as I had bought a tusk of ivory, the natives thought perhaps I might buy skulls, and several armfuls were brought down to my boat within a few minutes . . .

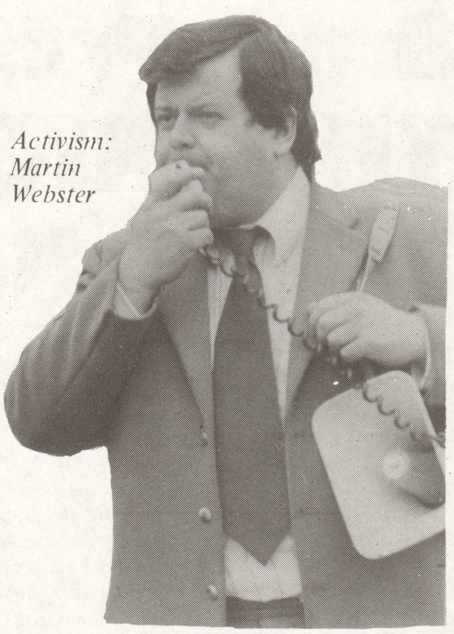
"During my first visit to the upper waters of the Malinga River cannibalism was brought to my notice in a ghastly manner. One night I heard a woman's piercing shriek, followed by a stifled, gurgling moan; then boisterous laughter, when all again became silent. In the morning I was horrified to see a native offering for sale to my men a piece of human flesh, the skin of which bore the tribal tattoo mark of the Balolo. I afterwards learned that the cry we had heard at night was from a female slave whose throat had been cut. I was absent from this village of Malinga for ten days. On my return I inquired if any further bloodshed had taken place, and was informed that five other women had been killed.

"While in the Ruki River at the beginning of this year, I was furnished with another proof of the horrible fate of the slaves. At Esenge, a village near which I stopped to cut wood for my steamer, I heard ominous beating of drums and outbreaks of excited mirth. I was informed by one of the natives from the village that an execution was taking place. To my inquiry whether they were in the habit of eating human flesh, he replied, 'We eat the body entirely.' I further asked what they did with the head. 'Eat it,' he replied; 'but first we put it in the fire to singe the hair off.' . . ."

activism

WHY WE MUST BE A PARTY OF THE STREETS

BLAISE WYNDHAM



Activism: Martin Webster

SINCE the last war hundreds – possibly thousands – of political parties have been formed in Britain. Scores – possibly hundreds – of political parties exist in Britain today. Very few of them have become household names.

How many members of the public in a nationwide sample could claim ever to have heard of, say, the New Britain Party, the Communist Party of England (Marxist-Leninist), the True Tory Party, the United Democratic Party, the Fellowship Party or the New Communist Party? "The Silly Party" and the "Very Silly Party" of *Monty Python* fame would score a higher recognition rating!

Yet the name of our party – the National Front – is a household name throughout the land. Why has this come about?

When the NF was formed in 1967 it started with no greater advantages in terms of money or membership than the likes of the New Communist Party or the New Britain Party. Indeed, the NF started life with unique disadvantages in that it preached policies against the grain of contemporary political orthodoxy.

What, then, is the NF's special "X Factor" which enabled it to pull itself out of obscurity and become the widely known (if not widely and willingly accepted) part of the British political scene?

That "X Factor" is **Activism** – the desire to get out and promote the name of the party and its ideas in a dynamic and defiant way which compels reaction from its more radical opponents and which creates situations of genuine public interest which the mass media – be it ever so hostile to the NF – is compelled to report. Indeed, by boldly campaigning on the most controversial issues of the day in a flamboyant manner, the NF has made **itself** an issue of heated public debate.

If the NF had restricted itself to orthodox and 'respectable' political activities such as small meetings, leaflet distribution, pamphlet production, petitions to Parliament and the occasional participation in the electoral fray (just the kind of activities for small parties approved of by the Establishment) then the NF would be no better known today than those other parties.

As is well known, the NF started its Activism by intruding on the political ground of its opponents. Some long-standing Activists will recall the excitement of the rough and tumble with Red stewards at the big left-wing rallies that used to be held at Central Hall, Westminster. Others will recall the pelting of Arthur Bottomley and Denis Healey with flour and tomatoes in East London.

I best remember the Labour meeting held in 1970 at Richmond in honour of David Ennals, then the MP for Dover, who specialised in publicised tours of Asian temples with his shoes off and a handkerchief on his head. Forty NF Activists attended this meeting. The moment race-traitor Ennals stood up Martin Webster gave a signal and we all pulled out paper handkerchiefs, placed them on our heads and fixed our gaze on the speaker. He became totally unnerved by this and began to jabber gibberish. This evoked howls of mirth from us. The meeting was a fiasco for Labour and a huge publicity success for the NF.

As is also well known, the success of these initial operations won us the publicity which helped us to win a big enough membership to hold activities in our own right – especially marches.

Our marches serve two vital purposes. Firstly they display our will to convey our message to the public at large. Secondly, they serve notice both on our own membership and on our enemies that the final battle for the destiny of our nation will boil down to a battle for control of the streets. There will be no genteel options for patriots when the present foundations of society, already decayed, finally collapse. When the crunch comes, our marches of yesterday, today and tomorrow will have fixed an awareness in the heads of those who do not wish to rally to the Red Flag (and who feel they have no reason to join us now) that there is another banner around which they can rally in the fight for British national and racial survival.

Another vital aspect of our Activist approach is our party's capacity to think around or side-step attempts by the Establishment to ban our activities – and to win more publicity for itself in so doing than if we had been left alone to do what we wanted to do in the first instance.

Perhaps the best remembered example of this was the way we coped with the ban on our march in Hyde, in the borough of Tameside, Greater Manchester, in October 1977. We had planned a march through the town to the Town Hall, which we had booked for a rally. The hooligan Reds threatened to riot and take the town apart, so the Chief Constable of Greater Manchester, Mr. James Anderton, applied to the Home Secretary to ban our march under the terms of the Public Order Act. A ban was duly promulgated.

The reaction of our National Activities Organiser, Martin Webster, was to announce that he would walk the route through Hyde by himself with a Union Jack and a placard reading "Defend British Free Speech From Red Terrorism". He challenged Mr. Anderton to arrest him for a breach of the ban. This defiance sparked nationwide public attention, and put the unfortuate Mr. Anderton on the spot. While he was pondering what to do, Mr. Webster announced that an NF members' march would also take place in Greater Manchester – but in another borough where the ban did not apply. To add to the publicity interest, the venue of the alternative march was kept a secret.

A one-man march in the borough where a march ban applied, plus a "secret" march elsewhere, produced paroxysms of publicity for the NF from the media and Socialist Workers' Party riot organisers went absolutely cuckoo trying to decide where to go and what to do when they got there.

A ban by the London Police on our march in Ilford in support of our by-election candidate in February 1978 was equally neatly side-stepped. Mr. Webster was summoned to Scotland Yard to be served with the Commissioner's banning order. But he used this occasion to announce to the Police and to the Press crowding outside that while the NF would obey the march ban, it would still bring in members into the constituency on the day in question for a "mass canvass". So the Police did not defuse Ilford

CONTINUED ON PAGE 27

Order, Prosperity, Science, Beauty...
THE UNIQUE GIFTS OF THE WHITE RACE

NICK GRIFFIN

THE NATIONAL FRONT is frequently referred to by our opponents in the press and television as a party of "race-hate". Indeed, this smear is repeated so often that many of our own members, to some extent at least, have come to believe it. However, while it is true that we can do little to change the public image which the media-masters choose to give us, there is no need to accept in our own minds their view of our movement. Rather than tamely submitting to their definition of the NF as being based on "racial hatred", we should always remember that our ideas and policies spring not from the negative hatred of other races, but from positive love of our own.

It is, of course, essential that we are aware of the failings of other races. We must do all we can to educate the general public as to the inherited racial characteristics which, for example, are the main cause of the marked differences in intelligence and crime rates between Blacks and Whites. In spite of this, though, we must never forget that our primary concern is not with the shortcomings of the Coloured races, but with the virtues and abilities of our own people.

The White race is, after all, central to world history. With the probable exception of ancient China and South-East Asia, every civilisation on earth (including, according to their own legends, those of South America) has been built either by Whites or by a coloured population under the guidance of a White ruling class, as was the case, for example, with the river civilisations of India.

Every aspect of the past which we now treasure: the unimaginable splendour of ancient Egypt; the art and philosophy of Greece; the highest peaks of poetry reached in the English language; the timeless beauty of Florentine painting; the profound appeal to the emotions of German music – every one of these things and so much more there is not space to name, are a tribute to the genius, vision and creativity of the Indo-European.

Nor is the White man's capacity to create and maintain civilisation exhausted. The epoch-making technological and scientific developments on which every society in the world today relies is the product not of the teeming millions of Asia, not of the savagery of the African jungle, nor of the human ant-heap that is China, but rather of the genius of the numerically insignificant family of nations whose origins lie in North-Western Europe. The lessons of post-war decolonisation, which in every case has led to the steady, often rapid, relapse into barbarism of the 'liberated' areas, are a vivid reminder of an eternal fact: the White race **is** civilisation.

"The everlasting truth about race is that breed is everything. Or, to put it more in terms of the scientist, the gene pool of our race is its supreme treasure . . . And the first right under heaven, the right before which every other right must give way, is that our race should fight – with its every and uttermost resource – to keep its gene pool holy, unsullied and inviolable." —*W. G. Simpson*

The role of miscegenation and down-breeding in the decline of a culture was understood by many in the Indus Valley, in Egypt and Rome. The caste system, immigration controls and Imperial decrees, all attempted to halt the process but, as the collapse of these societies shows, failed.

Yet in spite of these terrible examples and warnings from the past, the entire White race, not merely a segment of it as before, is rushing headlong towards the same precipice.

The racial group responsible for almost everything worthwhile in the world today, artistically and culturally, as well as technologically, is at present committing suicide, egged on by the masters of the communications network which ironically was created exclusively by inventors of European descent. An even greater irony is that the billions strong sea of colour which threatens to engulf us is itself a monument to the skill and dedication of White scientists, doctors and administrators. The fact that there are so many coloureds alive in the world today is all that is needed to rebut the argument that Whites should feel 'guilty' about their Imperialist past and should atone for the imagined sins of their fathers by sacrificing their children. If there ever were such sins, we have more than made up for them by giving millions in the 'Third World' not just a few blankets and sacks of rice, but their very lives.

If European man is destroyed, nothing is more certain than that millions of others will die with him, unable to combat disease or even to feed themselves. This is perhaps something that multi-racialists would do well to remember. The real 'race-haters' are not those people, Black as well as White, who oppose race-mixing, but those who encourage the integration which will destroy not only the White race, but many Asians and Africans as well.

It is not, however, sympathy for the Coloured races which motivates us. Any benefit which they may gain from our survival is purely incidental to the central aim, which is the preservation of the White man and his unrivalled capacity to tame nature and to create order, prosperity and beauty.

Man has come a long way from his invention of the essentials of civilisation such as writing and the wheel; from his first attempts at arithmetic and logic, and his early efforts to explain the universe. Today we can control some of the mightiest forces of nature, communicate instantaneously with someone on the other side of the world, and have the ability to leave this planet and explore and even colonise others.

These remarkable advances are the work of the White race and the White race alone. Whether homo sapiens will fulfill his potential still further, or even be able to maintain his present level, rather than sliding back into the primeval savagery of the jungles and deserts from which we emerged, depends entirely on whether or not the White man learns to fight for his survival before it is too late.

Book Review

A Right Conspiracy Theory

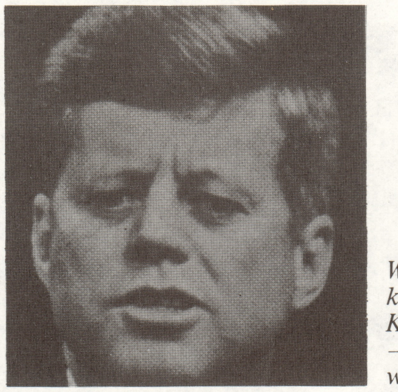
CONSPIRACY by Anthony Summers
Fontana £1.95

LEFTISTS AND LIBERALS do not believe in conspiracies. It was King Frederick William IV of Prussia who observed that "liberalism is a disease, the first symptom of which is an inability to believe in conspiracies," and in conformity with that dictum our 'intellectuals' and media hacks have always dismissed the idea of political conspiracies as the paranoid ravings of right-wing extremists who psychologically need a conspiratorial explanation of history in order to adjust to a complicated world. Yet if anything is a manifestation of a psychological disorder it is the childish delusion that powerful people do not conspire to gain their objectives.

It seems, however, that the only conspiracies which definitely do not exist, according to liberals, are those by communists, bankers or Zionists. These are paranoid. On the other hand, they have no difficulty in believing in the existence of **right-wing** conspiracies, hence the enthusiastic reception given to Anthony Summers' recently published book on the assassination of President Kennedy, *Conspiracy*.

The book is an impressive piece of investigation filling 500 pages, and it is fair to say that after reading it few people could still believe that Kennedy was killed by a solitary assassin, Lee Harvey Oswald. That finding of the Warren Commission Report of 1964 has now been rejected by a Congressional Assassination Committee.

Summers does not attempt to provide the exact history of the assassination, which will probably never be known. What he does do is present a very carefully researched set of facts which point to a conspiracy of intelligence service operatives, in league with anti-Castro right-wingers and Mafia professionals. It seems that Oswald for much of his adult life was privately involved in right-wing politics as well as official intelligence activity, the latter while posing as a Communist sympathiser. He had connections with the Mafia and Cuban exiles. Mafia killers were once hired by the CIA to assassinate Castro. Jack Ruby, who silenced Oswald, had Mafia and Cuban connections and was an FBI informant. The CIA and FBI have apparently worked overtime to conceal evidence and destroy vital documents. There is very good evidence to show that Oswald may not have shot Kennedy at all, and took the 'rap' for a murder committed by at least two other gunmen, if not more.



Who killed Kennedy – and why?

Unlike leftist commentators, who are psychologically unable to admit to communist and other internationalist conspiracies, we have no need to repudiate the thesis put forward by Mr. Summers. It is argued with a great deal of painstakingly accumulated evidence, and he may well be right. Indeed it raises the extremely interesting question as to exactly why anti-communists working in the American secret services should feel it necessary to eliminate Kennedy. Perhaps they had reasons that are more worthy of investigation than the assassination itself.

It is salutory to compare the wide coverage given to Mr. Summers' book with the reception given to the sort of facts contained in *The Naked Capitalist* by W. Kleon Skousen, a highly important book for Nationalists available from Nationalist Books (£1.80). Skousen, a former FBI agent, is concerned with a conspiracy of much wider and more sinister proportions, involving international financiers, Communist spies, top-level State Department bureaucrats and the leading figures in the formation of the International Monetary Fund, the World Bank and the United Nations. You will by now have realised that Mr. Skousen is talking about the **unacceptable** sort of conspiracy, the 'paranoid' variety that our intellectuals tell us does not exist.

However the thesis put forward in *The Naked Capitalist* is every bit as convincing as that of Mr. Summers. He shows how Washington policy makers with their Wall Street connections ensured after the war that what Hitler lost Stalin gained; how Harry Hopkins, special adviser to Roosevelt, gave atomic secrets and uranium to Russia; how the State Department, through the 'Institute for Pacific Relations', deliberately betrayed China to the Communists; and how Communist spies like Alger Hiss, Owen Lattimore and Harry Dexter White, members of the Wall Street backed Council on Foreign Relations, were instrumental in setting up the United Nations.

Skousen bases his research on *Tragedy and Hope*, a book written by Prof. Carroll Quigley of Harvard, an 'insider' of the secret financial Establishment who admits that its aims are the destruction of nationhood and the creation of One World. Quigley writes: "The power that these energetic left-wingers exercised was never their own power nor Communist power but was ultimately the power of the international financial coteries."

Skousen's own view of the Kennedy assassination is superficial, but he comments revealingly on how Kennedy withdrew air cover from the anti-Castro Bay of Pigs invasion, and ignored intelligence reports on the Cuban missile build-up until it became impossible to ignore them.

Mr. Summers accuses the CIA and FBI of deliberately destroying evidence. But the book *Tragedy and Hope* was mysteriously withdrawn from circulation and stockpiled in its publishers' warehouses. Furthermore, the facts assembled by Mr. Skousen and other writers in this field so clearly point to a hidden internationalist conspiracy, and are so horrendous in their implications, that by any standards they cry out for the most widespread review, media coverage and investigation. But of course, as the conspiracy is officially 'non-existent', the facts have received no attention whatever. Could all this point to . . . *a conspiracy?*

SCIENCE IS CHAMPIONING SOCIAL NATIONALISM

CONTINUED FROM PAGE 15

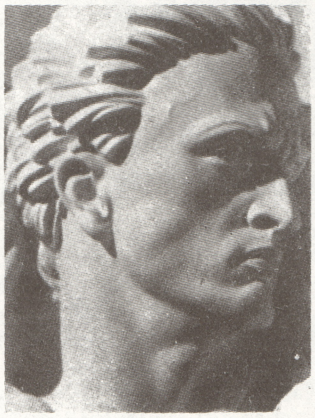
of attempted suppression and physical violence against leading scientists.

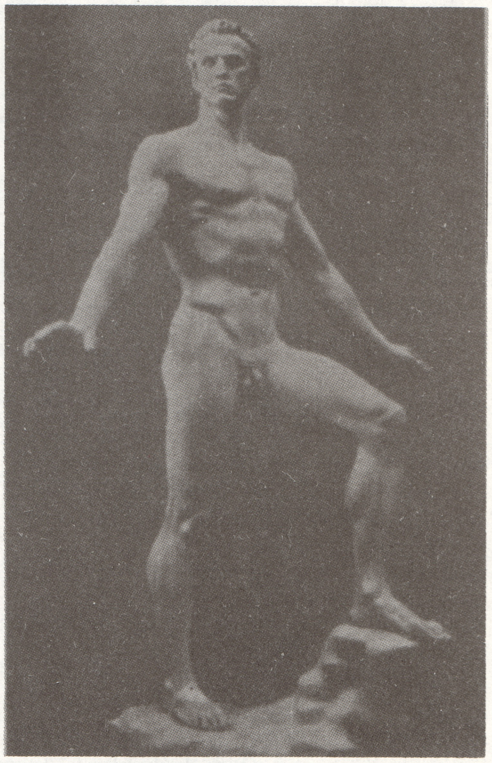
If sociobiology has buried Marxism, what has it given birth to? These latest developments in biology provide concrete support for our view of society, which may be termed one of 'Social Nationalism'. We believe that in considering the organisation of our society it is essential to take into account the biological basis of human existence. The nation, first of all, is a 'kin group' in which an organic social unity (nationalism, as distinct from Marxist class division) is the basis of the group's struggle for existence. Sociobiology has shown us that evolutionary processes have genetically and therefore immutably programmed human nature with instincts of competitiveness, territorial defence, racial prejudice, identification with and integral behaviour within one's kin group (nation), instincts which the Marxist fantasy said were socially determined and which could and should be eradicated. We now see that our survival depends upon ordering our society according to the ways in which man has been "fearfully and wonderfully made."

Art

But art for whose sake?

ART IN THE THIRD REICH by Berthold Hinz. Blackwell, 268pp. £15
ART IN THE SEVENTIES by Edward Lucie-Smith. Phaidon, 128pp. £7.95





Nordic ideal. Left, colossal Aryan head, c. 1938. Right, 'The Victor', 1940. By German sculptor Arno Breker.

ONE central question hangs over the story of Western art in the 20th century:

Has the Modernist adventure been a great leap forward to an entirely new kind of artistic and imaginative liberation? Or has it been merely the final disintegration of a great tradition, an unconscious reflection of the spiritual confusion and bankruptcy of our over-mechanised, rootless civilisation? These two books certainly provide much food for meditation on such a theme.

Art in the Third Reich by Berthold Hinz, a 39-year-old West German professor, describes one of the only two serious, organised attempts made in our century to reverse the tendency towards Modernism (the other, of course, being that of Stalin's Russia).

The Nazis detested modern art – not just because it was associated with Marxists and Jews, but because it seemed to them "degenerate", fragmented and neurotic.

When Hitler came to power in 1933, he served notice that the whole trend of artistic development in Germany was to be drastically changed. There were to be no more houses looking like "glass boxes on stilts." Painters were no longer to produce meaningless abstractions, or decadent images of "absinthe drinkers" and "prostitutes". They were to return their "sacred art" to its uplifting traditional sources of inspiration, and once again become "spokesmen for the positive side of life."

In 1937 the Nazis staged two exhibitions in Munich. One was of thousands of confiscated "degenerate" pictures, by Picasso *et al.* The other was of the only kind of art thenceforth to be approved in the Third Reich – landscapes, paintings of "men who follow callings close to nature, farmers, hunters, fishermen, shepherds, woodcutters," mothers and children, heroes and mythological themes.

Huge crowds flocked to the "degenerate" exhibition – more than three times as many as dutifully attended the other – and as we look through Professor Hinz's lavishly-illustrated record of the "official art" of the Third Reich, we can see one reason why. Most of the Nazi art was crudely sentimental and escapist beyond belief (though not obviously much more so than most of the pictures the Royal Academy would have been showing at the same time). It was also, of course, heavily propagandist, even (in its obsession with the female "body beautiful" shown in submissive pose) pornographic.

But we then turn to, as it were, the other side of the story – in Edward Lucie-Smith's *Art in the Seventies,* a survey of where the great "Modernist adventure" has ended up in the paintings and sculpture of the past 10 years – and here the deeper questions about art in our time multiply.

When Mr. Lucie-Smith proclaims "the end of Modernism" and the *avant-garde,* all he means is that Modernism has been so triumphant that these days anything goes. His survey ranges from "Systematic Abstraction" to "Abstract Illusionism", from "Absurd Machines" to "Kinky", from "Erotic Feminist" to "Homo Erotic". There is even a section called simply "Anti Vietnam".

One scarcely knows where to begin. There are, of course, the Minimalists (with their blank canvases), or those artists whose paintings simply consist of writing out their picture's title – Kawara's "Nov 18th, 1977," or Lawrence Weinter's "Many Coloured Objects Placed Side by Side to Form a Row of Many Coloured Objects."

There is Richard Long, who goes on a walk and then signs a map of his route (that is the work of art), or Stephen Buckley, who quite literally "attacks the canvas", tearing it up into little pieces, and then "sticks the maltreated fragments" together again "with deliberate awkwardness to make an asymmetric composition."

There is Stuart Brisley, whose major "work" of the decade consisted of spending a day in a bath of dirty water with lumps of offal floating in it; or Chris Burden, who simply invited spectators to push pins into his flesh, or on another occasion arranged to have himself shot (not, I fear, fatally).

All this Mr. Lucie-Smith chronicles with an apparently straight, even reverent face, as when he says of a British artist whose "sculptures" consist merely of old bits of rubbish stuck together that "he imposes a provisional order on to what is essentially disordered, but does not achieve the precision of true minimal shape."

One cannot say that some of the artists Mr. Lucie-Smith describes are without technical skill. The "art" of the 'Seventies did not just consist of selling piles of bricks to the Tate Gallery – as was shown, for instance, in the vogue for producing exact replicas of anything, from the skeleton of a frog in 18-carat gold to Victor Spinski's gleaming ceramic look-alikes of battered dustbins, complete with contents.

But what comes across from this panorama of the state of art the Modernist road has led to is its total vacuity – a regression into infantilism, nihilism, narcissism and inanity that has no parallel in the history of the human race. Western art (on this showing at least) has finally been emptied of any meaning whatever.

The irony is that, if the contents of these two books were put on show today, in a kind of re-run of that 1937 Munich exhibition, it would be the Nazi art which would draw the crowds, if only out of a kind of etiolated curiosity. The Nazis **did** have a glimmer of what was going wrong with the art of our time when they said that it was losing touch with nature, with our roots, with our deepest and highest feelings. What they failed to diagnose was why this was happening – because our whole civilisation has been going that way.

Christopher Booker,
with acknowledgements to
the Sunday Telegraph

cinema

After Hoffman vs. Feldman...

KRAMER vs. KRAMER. Dustin Hoffman, Meryl Streep. Directed by Robert Benton.

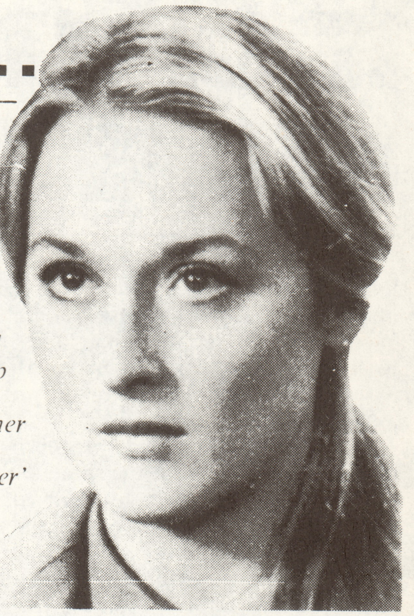
Dustin Hoffman, star of the Oscar-draped *Kramer vs. Kramer,* is reputed to be a "great actor". But many speculate that Hoffman, one of those conceited 'artists' who affect an embarrassing humility, owes his meteoric rise more to his ethnic origin than to his naturalistic acting, which is natural to the point of being unnatural and as self-conscious as his ever-so-modest mumblings when receiving film awards from his co-racialists at back-slapping Hollywood functions. His co-star in *Kramer vs. Kramer,* the beautiful and talented Meryl Streep ("Dustin is a huge star and I'm not") has more genuine acting ability in her little finger, as the court scene in *Kramer vs. Kramer* demonstrates, so much so that we simply have to forgive her for appearing in the gruesome TV propaganda farce *Holocaust.*

Hoffman is so convinced he is a *Wunderkind* that he was lured by one Phil Feldman into making films for First Artists, a company that was supposedly going to provide actors with 'creative autonomy' free of commercial restrictions. But such promises were not kept, it seems, and Hoffman is now suing Feldman, whose company has switched to making clothes instead of pictures! His last First Artists effort was *Agatha,* a resounding flop in which the diminutive Hoffman starred alongside boring Trotskyite giantess Vanessa Redgrave.

With Hoffman vs. Feldman still awaiting its court debut, producer Stanley Jaffe weaned the great man back to commercialism with *Kramer vs. Kramer,* the story of a marriage break-up and its effect on the child. Cool, blonde Joanna (played by the impeccably Nordic Meryl Streep) suddenly decides to leave her dwarfish Levantine husband Ted (Dustin Hoffman), and one can certainly sympathise with her there. It must have been a marriage founded on the attraction of opposites. Less sympathetic is her walking out on her five year-old son Billy (Justin Henry), a delightfully comic blond and blue-eyed little boy who bears absolutely no resemblance whatever to his screen father and presumably inherited all his features from his mother. Ted is left to bring up the little lad as best he can.

However, after 18 months of "finding herself" and "getting into therapy", Joanna returns claiming to be a whole person again and therefore fit to look after her son, whom she claims in a custody action in the courts. She wins the case, despite having abandoned her son in the first place, on the grounds that she is, after all, his mother.

Kramer vs. Kramer is a good enough film, though it scarcely deserves 5 Oscars, and without five year-old Justin Henry who steals the show would hardly have attracted such attention. The film usefully highlights the double standards and hypocritical nonsense surrounding equal rights for women, which on the one hand demands that women should not be forced into 'role playing' and should have the right to reject domesticity and play the field like men, but on the other hand demands a woman's right to custody of children on the grounds of being that creation of male chauvinism, "a mother". This is called having your cake and eating it.



Meryl Streep in 'Kramer vs. Kramer'

ALL QUIET ON THE WESTERN FRONT. Richard Thomas, Ernest Borgnine, Ian Holm, Donald Pleasance. Directed by Delbert Mann.

The so-called 'anti-war film' is really the most banal of cliches. Anti-war films basically say that very unpleasant things happen in wars, and this is supposed to be a very clever and original observation which should persuade us all of the waste and futility of war. Ironically, what started the *genre* was a film about what was almost certainly the most unpleasant, wasteful and futile war in history, namely World War I, the film being Lewis Milestone's *All Quiet on the Western Front* based on the Erich Maria Remarque novel. It has since been followed by a host of anti-war films whose message is usually that because young men get very frightened in battle, and sometimes maimed or killed, you should not have wars at all and presumably allow your enemies to trample all over you.

Even Lord Grade's *All Quiet on the Western Front*, a multi-million pound technicolor remake, escapes most of this banality largely because of the truly pointless horror of the Great War, and because, since the novel recounts the experience of a group of German school-leavers, it is free of the hated Hun message and genuinely conveys the sense of wasted young sacrifice on all sides.

THE SEA WOLVES. David Niven, Trevor Howard, Gregory Peck, Roger Moore. Directed by Andrew McLaglen.

Definitely not an anti-war film. For general release in July, a British-made epic about a true-life daring mission of the Calcutta Light Horse during World War II. Not seen yet, but probably worth seeing if the views of producer Euan Lloyd are anything to go by. Says Lloyd: "I'm very keen to make good British films, the ones that are not ashamed to take pride in our country and in those who were here before us and did great things.

"So many films and television productions of recent years have tended to denigrate events in British history, whether it be modern or ancient. It's so often disasters, defeats or lost causes that are depicted and glorified.

"We haven't had a film for some years now that touches on the idea that one should take pride in what some of our forebears did for us in past wars."

No doubt bread and circuses patriotism, but still a change from the usual round of pornography, obscurity, multi-racial space travel and Bengali romances.

MURDER BY DECREE. Christopher Plummer, James Mason, Anthony Quayle. Directed by Bob Clark.

Authentically atmospheric tour through fog-shrouded Victorian London in search of Jack the Ripper. Sherlock Holmes (Christopher Plummer) is somehow brought in on the act to track down the gruesome murderer. This unfortunately detracts from the film's 'factual' explanation of the Ripper murders, which is apparently based on Stephen Knight's book *Jack the Ripper: The Final Solution.* Knight puts forward the thesis of a Freemasonic conspiracy involving a Royal child and corruption in high places. The Masonic angle is at the centre of the film, with on-the-square police chief (Anthony Quayle) attempting to pervert the course of justice. Adepts of the rolled trouser-leg cult will not enjoy it.

THE TIN DRUM. Directed by Volker Schlondorff. 'Best Foreign Language Film.'

Beautifully made, but ultra-pseud, highly 'meaningful' (i.e. meaningless) piece of German nonsenz based on the even more pseud and meaningless novel by Gunter Grass. About a tiny boy in the Hitler era who refuses to grow any bigger. Only for midgets with a Nazi guilt complex.

IS CANTERBURY CATHEDRAL NECESSARY?

KENNETH GUICHARD

IN STEP with the love-everybody campaign of an uneasy Establishment, our archbishops have pointed out more than once that the British can look forward to inevitable race extinction, or as they prefer to put it – to multi-racialism.

To thousands of dark worshippers of a rag-bag of deities from the slum countries of the world, it must have brought comfort to know that the advocates of Britain's official Almighty were complacent towards this prospect. Doubtless the more articulate ones passed on the free-for-all signal "Blacken the British" to such dependants as seemed eligible, even deviously so, for invasion, or were strong swimmers.

But the announcements of our great prelates of the coming miscegenation do raise one or two awkward questions. There is, for example, the little matter of Canterbury Cathedral (the cradle of Christianity in England since 597 A.D.). What is the modern function of this ancient pile? All the cathedrals as places of worship have a diminishing national role to play. The disappearing Christians are being rapidly replaced by non-Christians, some with flowing robes and a Mark II Almighty of their own. As our coffee-coloured stain deepens and the compassionate murk of equality more precisely stains our identity, do not such items as Canterbury Cathedral become more and more superfluous?

But the old place, you say, is one of the glories of British architecture! It houses the site of the shrine of Thomas Becket, and are not saints on the decrease in Britain today? The tomb of Edward the Black Prince as well as his famous effigy, find a resting place under that hallowed roof. Outside, admiring tourists behold Bell Harry, also known as the Angel Steeple, rising superbly two hundred and thirty five feet (71.675 metres) towards Heaven.

So what, My Friend? Those sentiments are nationalistic. The cathedral is nothing less than a nasty symbol, an offensive reminder of a period in history when a White Race knew where it belonged. But today this former haunt of pious pilgrims can be equated with statues of Queen Victoria and other gew-gaws. In a great dusky international stew-pot, where a white face is bound to assume a furtive air, great cathedrals will be irrelevant.

This is sacrilege, you exclaim! How can we ignore the wonderful and universally recognised values in art and culture that this House of God represents? Surely these values will mean something to the mongrel breed the archbishops see as inevitable? Listen again to that distant sound of bells echoing faintly across meadows on some magic summer evening. A century hence, will the ears of descendants even from the sleazy slums of Dacca or Calcutta be so clogged with the wailing of their offspring that they will no longer hear the summons from those chimes and the message implicit in their origin?

My Friend, what fantasies you have! Your darker creatures will know about the promises of a different and promiscuous Almighty – promises of houris in paradise and a sexual prowess to match their allure. And that's something the National Health Service has never provided. Bell Harry will have been replaced by a dome. In the passionate search for equality perhaps all religions will by then have been standardised. Our common God may even become a red-eyed ju-ju, a white man's skull housed in some dark charnel house on the equator and presided over by a grinning Muggerby or Kinky Komo. No, the plea of European culture cannot save this place. In the face of internationalism, culture will soon be deemed superfluous – or in the precise language of bush folk at their first Geneva Conference, a load of crap.

You half-agree. But still you argue that at the end of this century there will be left enough White Christians to justify the retention of your finest house of prayer. In spite of broken promises by feeble and inflated politicians, are you still naive enough to suppose that the flood of aliens from the spawning ant heaps of Asia and Africa will really stop? Even now this government is debating the free issue to the so-called under-privileged of woolly caps, black bras, betel nuts, hot peppers for panties and puce fertility pills of an undisclosed quantity.

No, the White Man is doomed. You should accept your fate. Besides, have you no compassion for half-castes? They belong nowhere, because you turn away from what appears to be their dubious aspect – from their secret shame and confusion which is not their fault. Two thousand years of Christianity and all the messages of brotherly love from the world's holy spots have made no difference to the lot of the coloured mongrel. It is an intolerable situation and there is only one solution. This unpleasantness must be spread, like manure on a field, and then it will not be noticed. If there is present squalor and the second-rate, it will disappear when we are all squalid. The defined breeds have had their day. The colour we must aim at for this new human brew is pallid pig's dung, a shade known to costumiers as tory-blush.

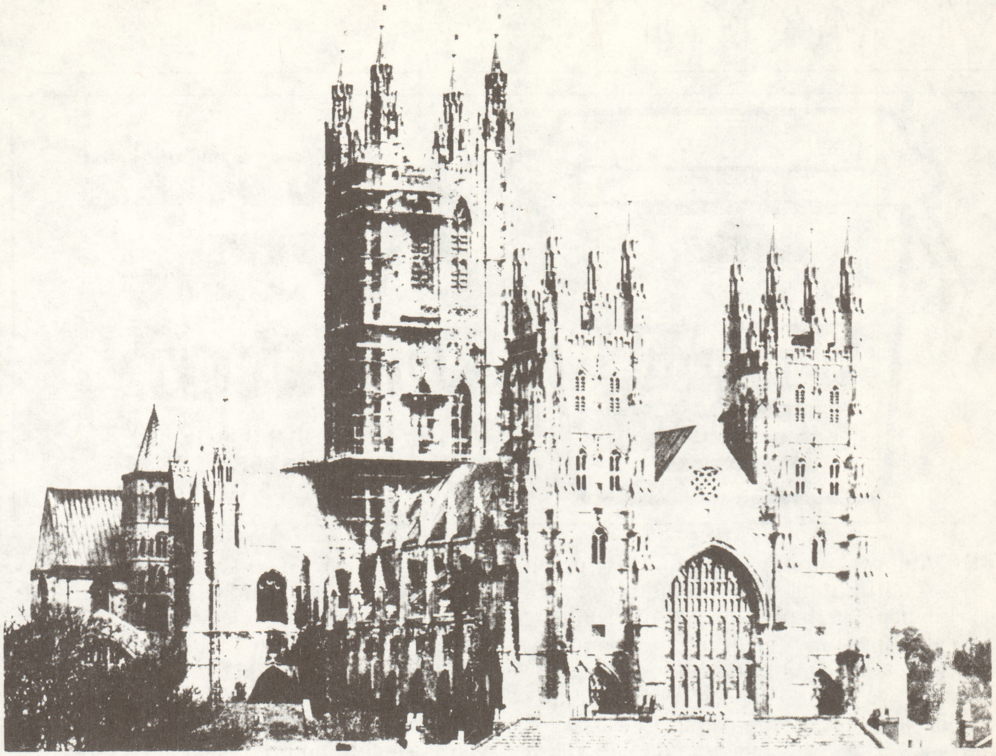
And My Friend, don't forget the host of purer breeders in this country – the fast and furious copulators of the Orient with their breeding stock always waiting in the next room or in the crowded room upstairs. With your family planning which they ignore, you can't compete with them in this crowded litle island. Even in culture they will have examples of their own closer to hand than your Canterbury Cathedral. There are those nice little models of the Taj Mahal and of the Aga Khan. Even your cultured negro has a picture of Mahomet Ali. No, your cathedrals are now 'old hat' or rather 'old turban'.

Perhaps I am now convincing you and naturally you ask what can we do with the cathedral. As you say, we can't blow it up as there's a shortage of dynamite in the Ministry of Defence. Never mind, temporarily the old place can serve as a kind of art gallery. Additional statues can be placed there. This government would not begrudge a little grant – funds lopped off Overseas Aid to assist displaced Patagonian moss gatherers and their illegitimate children. I suggest homage to our modern heroes – Lord Carrington in a leopard skin, the Prime Minister in grass skirt flaunting a message of freedom in a cleft stick, the inimitable Willie in a posture both fierce and yet yielding. Who would oppose homage to our Great Compassionates?

Eventually, of course, there would be human pressures assisted by bricks and broken bottles to replace the cathedral-cum-gallery with a new housing estate for you-know-who. The final solution to the whole business could then be left in the hands of Christobeys, that fine old London auction house founded in 1743. The sale will be, *"Highly Important British Anachronisms. Part I – The Cathedrals. Property of Whites recently discoloured."* Soon it will be a good time for such a sale. Particularly in the United States there are some well-heeled collectors of anachronisms, specialists in prizing away last portions of an empire, bits and pieces of a tired old European country. Nor need it be supposed there is something not quite nice about selling a sacred item like Canterbury Cathedral. Let it be said with the frankness of some great football manager that everything here is for sale. What matter if cathedrals go west when Boggins of Arsenal can be bought for a hundred thousand?

Nevertheless, the cathedral will require careful and skillful lotting. It would be a tragedy if the Black Prince's visor got mixed up with the catapult of a twentieth century choir boy. But I think we can trust our Number One auction house. For years they have been listing these bits and pieces so as to be ready when the Day came. So have their rivals, Sothwoods & Co.

As to prices, in the art jungle it is always difficult to forecast. But the crypt should do well. What a splendid secret venue! The big international boys will be able to creep in there (on all fours) and creep out again by some devious and secret underground passage (not specifically mentioned in the catalogue). Bidding should be brisk, too, for Black Prince items, providing there is no word error for 'Prince'.



Surely a monument to fascism, racialism, oppression, colonialism, sex discrim- (contd. p. 94)

Perhaps at this sale we shall be privileged to witness on TV the subtle art of bidding at auction. How fascinating to observe Solomon Bogfloganew disguised as a cherub twitching his left nostril while the gargoyle-like thing opposite encasing the head of a senior D. Wrathchild flicks a competitive eyelid! At the same time, I suppose, there will be a few bargains – minor things but worth acquiring for old time's sake. The stray English collector may get the chance of carrying off a modest little tablet or two, the ones that covered the English dead – a young soldier who died under his flag at Waterloo or a long-forgotten colonial administrator who was speared through the guts settling a dispute between African savages.

And as the hammer falls on the last lot, *"A bundle of vestments various (some defects by moth)"*, it will be an appropriate moment to try and divine the thoughts of a great dignitary of the Church of England. It may possibly occur to him that he may have been a trifle hasty in helping to dispose of the old place. After all, the loss of that musty ancient ecclesiastical odour of sanctity will take some getting used to. The touching purity of childish voices, not to be confused with a scarcely audible twang, will be difficult, not to say impossible, to replace. But it was overriding compassion that made him comply. It was compassion for the darkies and off-darkies of the future who will no longer need to pray in cathedrals, some of them descendants of the guerilla fighters the Church always supported – fighters who slaughtered Black and White alike in their magnificent regard for equality. Compassion, too, for the dark darkies of today who will want to use the proceeds from the sale for immediate housing of larger families, for roof repairs, for gold dentures (since they would be smiling so often), and for the cost to the National Health Service of sexual rejuvenation for breeding purposes only. Yes, what greater compassion could there be than that? And there we will leave this venerable figure. Soon he will have another job, that of Archadviser to the Ministry of Ultracompassion, at a somewhat increased salary.

And of course after the sale the D. Wrathchilds and the Bogfloganews will be arranging for the ultimate transport of crypts, chapels, naves and windows to the huge waiting maws across the Atlantic and doubtless elsewhere. I think you will agree it would be a very satisfactory conclusion to this tiresome little cathedral business. But what is this sentimental nonsense you are saying?

"But I shall be standing outside in the dusk of that October evening. The lingering earth smells of autumn will still be mine. Through the murmur inside the cathedral will drift the cry of an owl, soft and haunted: a bird whose ancestors like my own knew these same walls and towers under an English heaven. The owl's salutation that always fills me with some foreboding also gives a hint of comfort to lost souls. At that moment it will rouse the flame of a passion bred in my race and nurtured through the centuries. It will be difficult then, but summoning the act of prayer I shall call upon my God, a deity of the old school. I shall beg him to send to my groaning country another English prince, a living one to replace Edward of Woodstock. He will need no sword or lance to win his spurs, but only rope. We who still care will supply the traitor necks and the stout English oak."

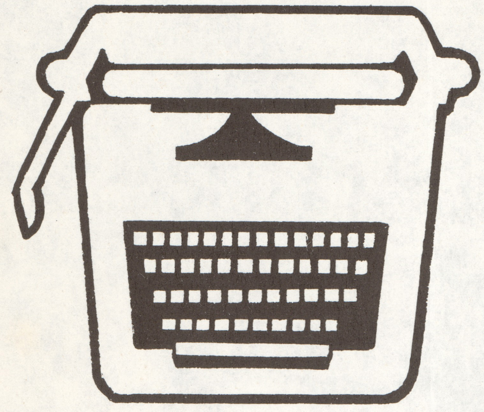
WHY WE MUST BE A PARTY OF THE STREETS

CONTINUED FROM PAGE 21

– they simply provided us with the opportunity to make it a different type of publicity bomb!

Similar nifty footwork was seen to operate this year. At Southwark we managed to con the Left into believing that we were to march on 24th February. Once they had publicly committed themselves to a confrontation on that date, we announced that we had already registered with the Police our intention of marching a week later. In Lewisham a march was used to draw nationwide public attention to the way in which Lewisham Council denies meeting hall facilities to the NF. Lewisham Council has formally complained to the BBC that it gave the NF "too much publicity" for having the audacity to march through Lewisham again.

Marches are not the only demonstrational activities we can and must engage in. But whatever we do by way of activity on a local or a national basis *we must always remember that it is the spirit of Activism which built up the NF.* This is the tradition which is unique to the NF. It is the spark which keeps our flame burning in bad times as well as in good. If that vital spark is ever put out by the forgetful, the ungrateful or the small-minded, then the NF will face a slide into obscurity and death.



Letters To The Editor

NEW NATION, P.O. BOX 163
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SIR: Andrew Brons' invitation to submit papers contributing towards the ideological development of the National Front is timely and welcome. My main preoccupation is with our basic ideology or lack of it, and the fact that we can no longer continue as we have been doing. It can no longer be assumed that, in working together for the nationalist cause, our basic differences of belief are irrelevant. Because of course they do matter.

If we take religion to mean that which discovers a basic unity, purpose and meaning in life, then the problem is religious. The present danger is that of inventing one's own 'religion' to rationalise one's political aims in a way which is positively anti-Christian. This was so in the review in *Spearhead* magazine of W. G. Simpson's *Which Way Western Man?*

The question is not that of giving offence to anyone's religious susceptibilities but of leaving the National Front without an ideological 'leg to stand on'. And that will be the position if, from ignorance or a variety of motives, our ideology goes contrary to Christian Orthodoxy. This rational system of thought can only be dismissed by those who have never seriously studied it. It has occupied the best brains of Europe for the last two thousand years and is the very basis of our culture.

Those who don't formally hold the Faith still require of their political party a recognisable code of morality. At least this is so with a party such as ours where radical policies touch upon issues which are far beyond the scope of what we usually mean by politics. My experience of canvassing has confirmed my belief that this is the main reservation among those who would otherwise vote for us. Unfortunately there have been suggestions that right and wrong can be changed as we go along and according to our needs 'when we come to power'. They do not go unheeded and are not easily forgotten.

Objective morality presupposes a power above and beyond man and it could be argued that not everyone believes in God. Yet, that God exists is according to the common consent of mankind and any sustained doubt represents a minority viewpoint. Like colour-blindness in an Art class it must, of course, be tolerated.

Left wing liberalism is a substitute which is filling the vacuum of Faith. The activities of certain Left Wing clergymen can only be understood in this light. In an age like our own, a shallow and truculent anti-clericalism will always have a temporary popular appeal, but in this certain members of the National Front have gone quite far enough. Our own basic concepts and policies must be able to be seen in a thoroughly Christian context if we ever hope to be taken seriously by our fellow countrymen. One thing should be avoided as doing more harm than good – the reliance on little ideological patching-up operations by individuals Christians, which can involve a highly idiosyncratic interpretation of the words of Scripture, and which seem to have no influence on the mainstream of officially nationalist thought.

If the foregoing sounds dogmatic I would say that it is impossible not to be now that Nietzche has been brought on the scene. In Chesterton's view a timid thinker, he has been brought forward as having something strong and challenging to say. The vision of a world smashed up for fun by rival supermen needs to be counteracted by something stronger and infinitely more challenging.

JOAN WHITE
Canterbury, Kent

SIR: In any serious discussion of our principles it seems essential that we consider the question of Christianity. I am a non-believer for the simple reason that Christianity (that is, the surviving cult among the several sects of 'Christians' who followed a number of agitators calling themselves Jesus) is a patchwork of borrowed mythology from other religions, notably Zoroastrianism, and cannot therefore be believed by any rational person. For example, if we know, as we do, that the birth of the ancient Zoroastrian deity Mithras was supposed to have been attended by a star in the East which guided Zoroastrian priests to the place of his nativity, and we are then told in the Gospels that Oriental kings were guided to the place of Christ's nativity by a similar star, then no person capable of intelligent thought could believe that the second story was anything but borrowed from the earlier myth.

The only thing about the various 'Christian' sects which remains an interesting historical question is the reason why one triumphed over the other varieties. The Nazarenes evidently failed as they admitted only Jews. The Ebionites, on the other hand, admitted Gentiles to the status of "whining dogs", provided they had themselves circumcised and obeyed their divinely appointed Jewish masters, who promised that when Jesus returned with celestial reinforcements and inflicted on the hated Greeks and Romans all the torments described in the Apocalypse, they would be permitted to lie on the floor behind the tables at which the triumphant Jews banquet and eat the scraps thrown to them. Understandably, this promise failed to attract large numbers of Gentile converts. Interestingly, the sect which did succeed and made a shrewd deal with the despots of the decaying Roman Empire was the one which had assembled an anthology of the numerous 'gospels' then in circulation and called it a 'New Testament', so that it could be married to an 'Old Testament' of Jewish tales to prove that the Jews were the Chosen Race.

The most important question which faces us today, however, is the influence of the Christian religion in the context of the crisis now facing Western Man. Basically what has happened is that the elements of native Germanic morality which were grafted onto the alien Christian doctrine before and during the Middle Ages to make it acceptable to our race have been progressively eliminated. This process is indeed the essence of the development of Christianity for the last two centuries. As our racial instincts have been eroded, so has the Christian cult been restored to conformity with the 'primitive' Christianity of its Jewish originators, who taught that God loved everybody equally but at the same time loved the wretched of the earth more than anyone else. Furthermore, this process has not been weakened by the fact that the basic Christian myths are no longer believable. Educated people, though rejecting that mythology, retain in their minds a residue of dangerous superstitions about "mankind", "human rights" and similar fancies which originally gained currency only because of the fable that they were decreed by a supernatural Deity. Consequently, in practical terms, we have to regard such pseudo-religious and irrational cults as communism and 'liberalism' as basically Christian in origin.

J. W. GRIFFITHS
Bury St. Edmunds, Suffolk

APOCALYPSE NOW FOR THE ANGLO-SAXON?

CONTINUED FROM PAGE 3

ton, D.C., is now 80% Black, it should. And that brings me to the subject of the decline and fall of the United States. It is a tragic tale for those who know that it all began with such idealism and high hopes. Not that the American Revolution lacked a certain element which sought only baser ends, venal and self-serving. But there was, too, a real attempt to draw up a blueprint for a nation based on reason, justice and freedom. The revolutionaries, in the earlier phases, demanded – and this is significant for us – "the rights of **Englishmen**."

That the very first colonists were Englishmen is, presumably, common knowledge. In 1607, Virginia was settled by gentlemen adventurers; in 1620, the settlement of New England began with families whose origins were mainly among East Anglian yeomen farmers and merchants. For the next century and a half, most of the immigrants were from Britain. Ulstermen settled North Carolina. There were some German immigrants in Pennsylvania, and a handful of Dutch and Swedes in the Hudson Valley and Delaware. Of the 56 men who signed the Declaration of Independence, 38 were of English descent, 8 of Scottish, 5 of Welsh, 5 of Irish or Ulster-Scottish.

The first census of 1790 showed a total White population of 3,172,444, of whom 82.1% were English, 7% Scottish, 5.6% German, 2.5% Dutch, 1.9% Irish, 0.6% French, and all others comprised only 0.3%. The Blacks were not part of the nation any more than they were in British possessions such as the West Indies. Their presence, however, was a great danger for the future. There were some attempts to repatriate them to Africa, which is why the Republic of Liberia was founded, but the project seemed too large for the resources of the time.

Easily assimilated

In the late 1840s, the first great waves of immigration from Central Europe began. Many of those who came were good German peasant farmers and easily assimilable. But there were also a large number of racial revolutionaries – refugees, many of whom were Jews, from the failed pan-European uprisings of 1848. There was also a very large influx of bitterly anti-English Irish families who blamed the English (for some obscure reason) for the potato famine which, in fact, had hit all Europe between 1846 and 1849.

In the 1880s, there began an unrestricted flood of immigration which lasted until 1920 and resumed again in the 1930s. The Italians simply emptied their gaols; East European and Russian Jews swarmed in; and new waves of Irish labourers came to work on the construction of railways which was in full spate after the Civil War. The French sent the Statue of Liberty as a gift to the United States. I sometimes suspect (almost) that it was a malicious joke. At least it became one when Emma Lazarus' words were inscribed upon it: *"Give me your tired, your poor, your huddled masses . . . the wretched refuse of your teeming shore . . ."* For wretched refuse is what the United States certainly got.

Today, the great cities of America are mostly Black and Brown, with substantial minorities of Asians. Spanish is an official second language, and it is estimated that California will be predominantly Mexican by the end of the present decade. Savage race riots are virtually an annual occurrence. Attempts by a much-maligned police to apprehend coloured criminals in a coloured area have time and again resulted in mass violence, looting, arson and murder.

At the time of writing, the death toll in Miami, Florida, is officially given at 16, with over 300 maimed or seriously injured. Whites have been dragged from passing cars and beaten to death. Some, already injured and lying in the street, were killed by being driven over repeatedly by Blacks. Yet others have had their ears and noses cut off as well as other horrible mutilations. Enoch Powell's prophetic "rivers of blood" speech some years ago was the object of much ignorant derision. The American experiences in Watts, Detroit, Newark, the South Bronx, Miami, and elsewhere, ought at least to make the thickest-witted wonder if the recent Bristol riots are not a mild foretaste of what is inevitably to come.

But, no doubt, the incorrigible will argue that all that is needed is yet more special programmes, stepped-up race-relations propaganda, and "good will". Yet, an unending stream of such things has not eased the situation in the United States. It has, perhaps, only aggravated it because of the unspoken implication that such privileges and special advantages are admissions of White guilt and are "rights".

President Carter offers admittance to 3,500 of the expellees of Castro's Cuba, gets nearly 100,000 in this latest wave (much of which seems to be in the nature of a general gaol delivery), and capitulates, saying that we have "open arms". Black Haitians swarm in and demand equal consideration with the Cubans. But it is the arrogant demands of the Mexican-American population for the unrestricted admission of all who want to come from across the southern border which constitutes the greatest of all threats to the continued existence of a recognisable United States. Apart from legal immigrants from Mexico, over one million illegal *mestizo* immigrants enter every year – and the number is growing. An undermanned and financially-starved Border Patrol and Immigration Service has all but given up trying to stem the tide.

Fundamental law ignored

And it is not only the Immigration Service which is demoralised but, it would seem, the entire remaining White population. Their ancestors would have obeyed the most fundamental law of life and defended at any cost their breeding grounds – for that is what a nation is – from the intruder. For species which do not, and peoples which do not, are ultimately doomed to extinction. Ask the tiny Polynesian minority whose ancestors once occupied and ruled the whole of Hawaii. The population of those lovely islands is now mainly Oriental. History is full of similar examples.

There are, no doubt, several different explanations for the gutless inanition of the

Third World clamours for food. Soon they will be clamouring for living space. Will we have what it takes to repel them?

"Anglo", and all of them have validity. However, I want to suggest what I think is the oldest and most powerful of the factors in our demoralisation. Ever since the Reformation, the non-Catholic Christian West has been oppressed, and, indeed, obsessed, by the concept of original sin. Original sin is an idea which also exists in Catholic theology but, in the Middle Ages, when Christendom was Catholicism, the idea was not much stressed. It was mainly Calvinism which took original sin to heart. Man was a hopeless sinner, basically unworthy no matter what good deeds he might attempt or perform. He could only be saved by the Grace of God, and only then if he was predestined to be one of the small minority of the Elect. The scepticism of the Enlightenment and the growth of agnosticism and atheism in the late nineteenth century and in our own times have merely secularised the same psychological sickness.

The ultimate blasphemy

It is thus that we alone must be always "doing good". But, as in all neuroses, there is no end, no limit. We may beggar ourselves, or commit the ultimate blasphemy against nature by restricting our own procreation to feed and care for the irresponsible pullulation of alien races. American magazines and television constantly feature appeals from this, that or the other organisation to send money to feed poor little Ram Dhamdhirti, Kim Upchuk, or M'Bugga M'Bugga – usually accompanied by some photograph of a soulful waif. Meanwhile, the American standard of living declines year by year, while the cost of food, clothing, medicine and housing rocket so that the elderly on fixed incomes often live at near-starvation level. Nothing ever helps; we still feel worthless and guilty. Pride is a sin – especially pride of race.

And so the wonderful light of reason and civilisation which started in Greece and which we spread first throughout Europe and finally over most of the planet is ebbing and contracting into a smaller and smaller area: the cuckoos are winning and we are a dying breed. It may not seem so to the light-minded – it never does – but it happens all the same.

Not unless we learn to create, as Nietzsche urged us to do, a thoroughgoing "transvaluation of values" will we survive. The United States is probably irretrievably lost; Australia might be saved and, by a supreme effort and **soon**, perhaps Western Europe and our own country. But for this we need a morality based upon the observed laws of life and nature and not on a fanciful theology whose roots are, in any case, alien to us. There is no fate more shameful than the one we shall experience unless we do what is necessary and hard. And if, in the end, it should prove too late, let us at least end honourably like Harold's housecarls on Senlac Hill, defending our land and our civilisation to the death.

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WILL THE REAL NICHOLAS WOOLLEY STAND UP?

CONTINUED FROM PAGE 8

years (which development is reported in the media – where it has been reported – rather as if a committee of local residents has been formed to campaign to get rid of a dangerous bend in a road outside a school yard).

It has created an atmosphere in which Parliament looks likely to pass a whole new package of laws, explicitly designed to inhibit the ability of the NF to engage in lawful political activity, such as elections (by upping the election deposit by £1,000 +) or demonstrations in the streets (the only places left to us to 'enjoy' the "Right of Assembly" – conditional on the weather and showers of Anti Nazi League bricks and bottles).

This media campaign – and the atmosphere of increasing repression which it stimulates and justifies has, of course, put a great strain on us. It has certainly frightened out of our ranks a certain type of person who, though still agreeing with our policies, puts "respectability" and financial and physical safety first. It has resulted in other of our members, while not leaving the party, refraining from participation in external activities.

It has resulted in some members, unable to take the strain, setting up factional splinter groups in order to pursue the mirage of being able to pursue our ultimate objectives in a way that is "safe" and "respectable" and free from media and 'Rentamob' harrassment.

The problems arising from this strain have undoubtedly given us short-term problems. On the other hand we have shed the weak and held on to the strong. And, in addition to this, we have retained and increased sympathy and support among young people, especially working class youngsters, and are recruiting the best of them as members at a very steady rate. Thus, in the long term, we see that "the blows that have not knocked us down have made us stronger."

We will fight

Clearly the National Front is not going to be extirpated by the media campaign, the violence and the repression; and it is not going to lapse into a passive discussion group which the Establishment could afford to tolerate, even patronise. This means that we will continue to face the kind of repression that I have outlined . . . but we will start to face it with a growing number of younger and more tough-minded people. And what will be the outcome of continued repression against us? A reaction against that repression.

My colleagues and I are interested in ideas. We are devoted to politics. We want to be able to promote our cause in the way that all Britons should be free to canvass their ideas among their fellow countrymen and women in their own land. But that way is slowly being taken away from us, and the blocking action is led by the media, working in concert with violent criminal conspiracies like the Anti Nazi League, and with the blessing of the political Establishment.

I have written to you telling you all these things in the hope that you may realise the implications of what you and your colleagues – not just in the BBC, but throughout the media – are doing, in the hope that there still exists the Nicholas Woolley who I met and came to know in Birmingham and Leicester in 1977.

If he does still exist, then I would like him to be my guest at lunch or dinner one day soon so that the activities of the other Nicholas Woolley and his colleagues in the media can be discussed, along with proposals for projects which would provide a long outstanding balance to their activities.

Our Idea is not going to go away. We are not going to let that happen. We are resourceful and determined. It should be the job of some sections of the media to realise that we are not going to go away, that we are a phenomenon that needs to be reported objectively and fairly, and that acts of repression against us need to be exposed.

If no section of the media is prepared to realise this and act accordingly, then the media will have been responsible for a very unhappy situation in our country in the not too distant future. If such an unhappy situation does evolve, then you, at least, will have been given advance warning of the reasons for it.

Yours sincerely,
Martin Webster.

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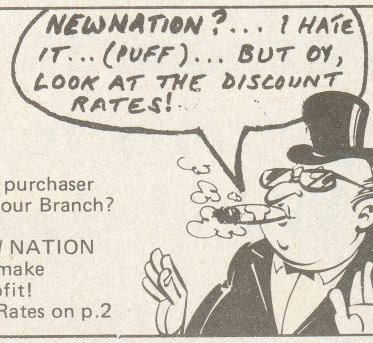
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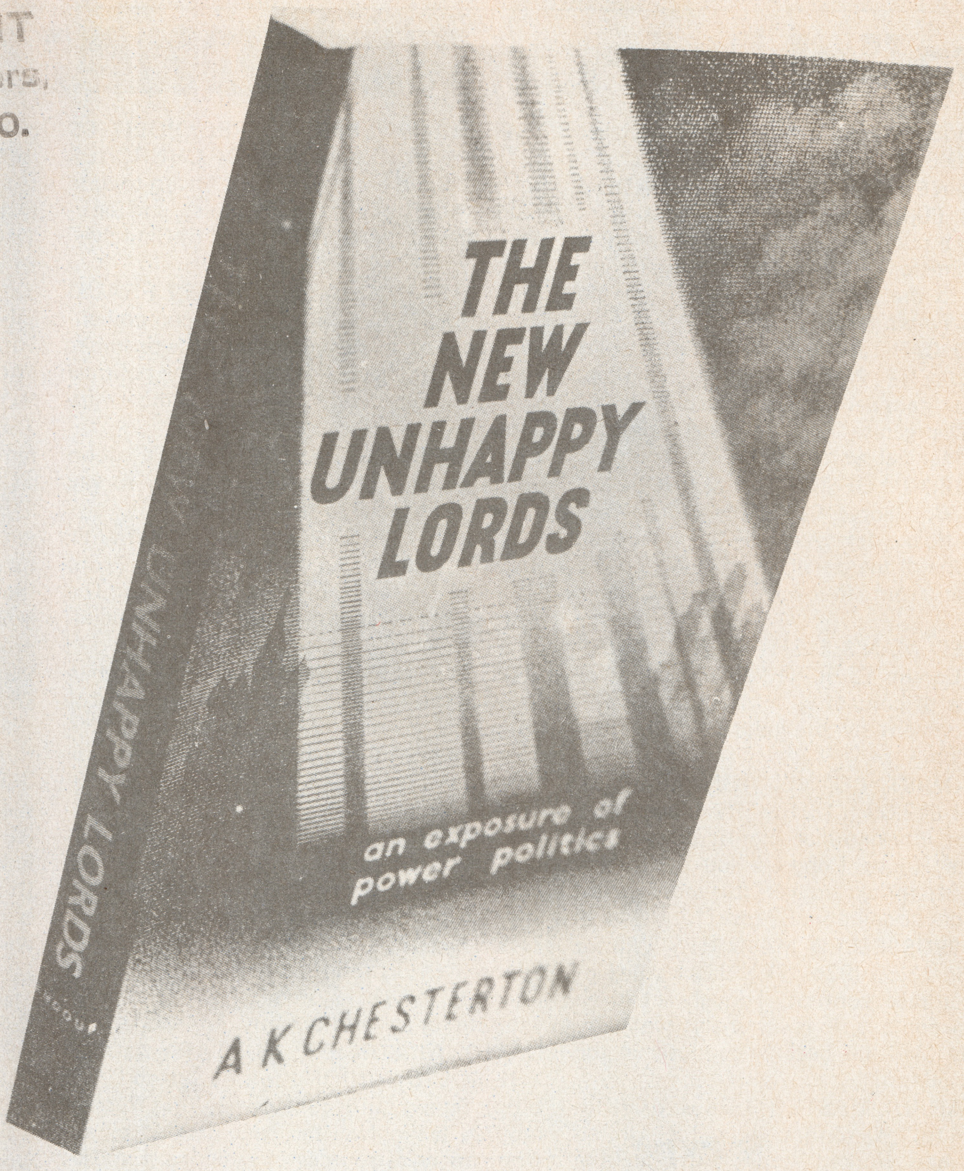
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